

SPIRITUAL DEVELOPMENT THROUGH GUIDED AUTOBIOGRAPHY GROUP
AMONG ELDERLY KOREAN AMERICAN IMMIGRANTS:
A CASE STUDY WITH KOREAN SEVENTH-DAY ADVENTIST OLDER ADULTS

A Dissertation
Presented to
the Faculty of the
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

by
Jinsoo Jason Kim

May 2008

© 2008

Jinsoo Jason Kim

ALL RIGHTS RESERVED



CLAREMONT
SCHOOL OF THEOLOGY

This Dissertation, written by

Jinsoo Jason Kim

under the direction of his Faculty Committee and approved by its members,
has been presented to and accepted by the Faculty of the
Claremont School of Theology
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Faculty Committee:

William M. Clements, Chairperson

Stephen S. Kim

Daryl G. Smith

Dean: Susan L. Nelson

May 2008

ABSTRACT

SPIRITUAL DEVELOPMENT THROUGH GUIDED AUTOBIOGRAPHY GROUP AMONG ELDERLY KOREAN AMERICAN IMMIGRANTS: A CASE STUDY WITH KOREAN SEVENTH-DAY ADVENTIST OLDER ADULTS

by

Jinsoo Jason Kim

The purpose of the dissertation is fourfold: (1) to research the theory of guided autobiography group; (2) to design a practical method of guided autobiography group for the application to the context of elderly Korean American immigrants; (3) to understand how spirituality and faith interact with life experiences of Korean Seventh-day Adventist older adults who are the first generation immigrants in the United States; and (4) to articulate the spirituality of immigration based upon the life stories which were written through the process of guided autobiography group.

The research methodology of this dissertation is a qualitative approach which involves the guided autobiography conducted for a group of Korean Adventist older adults at an ethnic church setting in Loma Linda, California. The resources of the research are the participants' autobiographical essays, and their written answers about questions on spirituality, spiritual development, and the role of spirituality and faith with regard to their immigrant life experiences, and about their evaluations as to how the guided autobiography group affected their spiritual development.

The research shows that the elderly Korean participants of guided autobiography group understand spirituality and spiritual development in elderhood according to their Christian faith, specifically according to their Adventist faith. It also indicates that spirituality of elderly Korean immigrants, which is closely interrelated with their faith

community, played a pivotal role in their adaptation and survival in a foreign land. And the elderly Korean participants reported that they spiritually grew and matured through the life review process of guided autobiography group.

This dissertation theologically articulates the spirituality of immigration, that is, spirituality of pilgrims or immigrants from the perspective of the first generation Korean immigrants in North America. It then provides cross-cultural perspectives on aging which are relevant to their multireligious or inter-faith spirituality. The contributions and implications of this research for pastoral care and counseling for elderly Korean immigrants are also discussed. In sum, the method of guided autobiography group is significantly conducive to spiritual development among elderly Korean American immigrants, specifically for Korean Seventh-day Adventist older adults.

ACKNOWLEDGEMENTS

I would like to express my cordial gratitude to many individuals and institutions that helped make this dissertation possible. Claremont School of Theology (CST), with its connection to Claremont Graduate University (CGU), provided not only an excellent learning environment but also a spiritually “facilitating environment” for me throughout my doctoral work on this study. Dr. William M. Clements, who has been my primary advisor and mentor, has inspired me to implement the project of Guided Autobiography Group for elderly Korean immigrants in an ethnic church setting and has encouraged me to complete this dissertation with confidence and assertiveness. Dr. Kathleen J. Greider has taught me the significance of spirituality in Pastoral Care and Counseling and has showed me an exemplar of both scholarly accurateness and personal warmth. Dr. Daryl G. Smith in the Education Department of Claremont Graduate University has introduced me to the subject of spiritual development in elderhood or old age and has challenged me to find my own voice in this dissertation.

Dr. Stephen S. Kim has not only been my guide from the beginning of my study in the United States of America, specifically in Claremont, California, but he has also inculcated me with the indispensability of inter-faith and cross-cultural perspective on both theology and pastoral counseling. Dr. K. Samuel Lee, Executive Director of The Clinebell Institute for Pastoral Counseling and Psychotherapy, has offered opportunity for me to grow as a pastoral counselor and to make reflections on its meaning and purpose. I am genuinely grateful to the staff of CST Library who has assisted me through all the phases of this work. Among the many I would like to name are Elaine Walker,

Thesis Secretary, Betty Clement, Reference Librarian, and Becky Dornon, Director of Academic Computing.

I also want to acknowledge the congregation of Loma Linda Korean Church of Seventh-day Adventists in Loma Linda, California, and especially the elderly persons who participated in the workshop of Guided Autobiography Group. The pastors and elders of the church have provided me and my family not only with spiritual nurturance but also with substantial support since 1994 when I came to the United States from Korea. Particularly, I want to thank the participants in the guided autobiography who voluntarily shared their invaluable life stories and experiences as the first generation Korean immigrants in North America. Without their nourishment and encouragement, this research would not have been realized.

Finally, I want to express my deepest gratitude to my family. My parents, Tai-Kyong Kim and Jung-Sook Park, have supported me with their boundless love and incessant prayer across the Pacific Ocean throughout my own life journey. My wife and life partner, Sunja Yang, does deserve credit for my obtaining the degree of Doctor of Philosophy because she has practically sustained me and has taken wonderful care of our beloved children. I am also greatly thankful for the patience and understanding of my son Joshua Wonki and my daughter Deborah Seulki. In a sense, this dissertation was a family project and was accomplished with the assistance of the whole family. I am thus profoundly grateful for the Divine grace and providence.

TABLE OF CONTENTS

Chapter	Page
1. Introduction.....	1
The Research Problem.....	1
Thesis of the Dissertation.....	3
Methodology.....	5
Resources of the Dissertation.....	7
Scope and Limitations.....	12
Contribution of the Research.....	14
Organization of the Dissertation.....	15
2. Context of Korean American Immigration.....	18
History of Korean Immigration and Role of Ethnic Church.....	18
The First Wave (1903-1924).....	19
The Second Wave (1951-1964).....	21
The Third Wave (1965 and After).....	23
Role of Korean Church in Immigration Process.....	24
Context of Loma Linda Korean Church of Seventh-day Adventists.....	26
Brief History of Seventh-day Adventist Church.....	27
History of the Seventh-day Adventist Church in Korea.....	29
Context of Loma Linda Korean Church in California.....	31
3. Spirituality and Spiritual Development in Elderhood.....	34
Approaches to Religion and Spirituality.....	35
Traditional Approaches.....	35

Modern Developments.....	37
Definition of Spirituality.....	38
Spiritual Development in Elderhood.....	43
Carl Jung: Stages of Life.....	43
Erik Erikson: Life Cycle Approach to Psychosocial Development.....	45
Robert Peck: Ego-transcendence in Elderhood.....	47
Lars Tornstam: Gero-transcendence.....	48
Viktor Frankl's Logotherapy.....	51
Basic Concepts of Logotherapy.....	52
Self-transcendence and Spiritual Dimension in Humanity.....	54
Ultimate Meaning.....	56
Implications for Elderly Korean American Immigrants.....	57
4. Theory of Guided Autobiography Group.....	59
Theory of Life Review.....	59
Significance of Life Review in Elderhood.....	59
Therapeutic Implications of Life Review.....	61
Implications for Pastoral Care and Counseling.....	63
Theory of Guided Autobiography Group.....	65
Significance of Guided Autobiography.....	65
Method of Guided Autobiography.....	67
Process of Guided Autobiography.....	68
The Group Process.....	70
Therapeutic Effects of Guided Autobiography.....	72

Implications for Elderly Korean American Immigrants.....	74
5. Practice of Guided Autobiography Group.....	78
Process of Recruiting Participants.....	79
Role of Group Leader.....	81
Goals and Guidelines for Group Participants.....	84
Workshop Outline.....	85
Small-Group Dynamics.....	89
Evaluation and Wrapping-Up.....	91
Reflections on Process of Guided Autobiography Group.....	94
6. Analysis and Interpretation of Autobiographical Materials.....	99
Profile of Participants.....	100
Chan: A Retired Military Officer.....	100
Yong: A Retired Nurse.....	101
Sung: A Retired Dentist.....	102
Nam: A Grieving Widow.....	103
Kyung: A Retired Medical Technician.....	104
Theme: Major Branching Points in My Life.....	105
Analysis of Theme.....	110
Theme: My Immigration Experience.....	111
Analysis of Theme.....	116
Theme: My Spiritual Journey or Pilgrimage.....	117
Analysis of Theme.....	121
Theme: My Retirement Plan.....	122

Analysis of Theme.....	126
Supplemental Materials.....	127
Understandings of Spirituality and Spiritual Development.....	128
Effects of Guided Autobiography Group.....	129
Metaphor of Immigrant Life.....	130
7. Discussions, Theological Reflections, Cross-Cultural Perspectives on Aging, Implications for Pastoral Care and Counseling, Recommendations for Future Research, and Conclusion.....	133
Discussions.....	134
Conception of Spirituality and Spiritual Development.....	134
Interaction of Spirituality with Immigrant Life.....	135
Impact of Guided Autobiography Group on Spiritual Development.....	137
Theological Reflections.....	140
Cross-Cultural Perspectives on Aging.....	147
Biblical Perspectives on Aging.....	148
Hinduism on Aging.....	149
Buddhism on Aging.....	151
Confucianism on Aging.....	152
Significance of Cross-Cultural Understanding on Aging.....	153
Implications for Pastoral Care and Counseling.....	154
Recommendations for Future Research	161
Summary and Conclusion.....	164

Appendixes

A. Information Form of Guided Autobiography Group.....	166
B. Consent Form.....	167
C. Workshop Outline of Ten Sessions.....	168
D. Themes and Priming Questions.....	170
Theme: Major Branching Points in My Life.....	170
Theme: My Immigration Experience.....	172
Theme: My Spiritual Journey or Pilgrimage.....	174
Theme: My Retirement Plan.....	175
E. Alternative Themes.....	177
F. Evaluation Form of Guided Autobiography Group.....	178
G. Supplemental Questions.....	180
Bibliography.....	181

In memory of my beloved sister Hyejoo and brother Jinman

CHAPTER 1

Introduction

The Research Problem

Asian Americans are a diverse ethnic group that includes people whose origins are Chinese, Japanese, Korean, Filipino, Asian Indian, Southeast Asian, and Pacific Islander. The Asian American elderly are thus a culturally and ethnically heterogeneous group. It has been consistently found that Korean American older people score higher on depression scales than any other ethnic groups.¹ It is reported that recent immigrants tend to have more mental health problems such as depression than the American-born ethnic minorities or those who have resided in the United States for some length of time.² As recent immigrants, most elderly Koreans came to the U.S. to reunite with their adult children after the enactment of the 1965 Immigration Act.

International migration brings about sudden changes in many areas of the immigrant's life, such as living conditions, occupation, socioeconomic status, language use, family structure, social networks, and so forth. Especially when an immigrant is an older person, adjustment to the new culture will likely to be very difficult. For elderly Korean immigrants, common problems include isolation, alienation, poverty, lack of language proficiency, lack of access to social services, immobility and transportation problems, lack of respect and caring, role reversal in family, intergenerational conflict, fear of racial discrimination, immigration stress, and health problems. All these issues

¹ Tai S. Kang and Gay E. Kang, "Mental Health Status and Needs of the Asian American Elderly," in Handbook on Ethnicity, Aging, and Mental Health, ed. Deborah K. Padgett (Westport, CT: Greenwood Press, 1995), 113-31.

² Ibid., 120.

are associated with mental health problems among elderly Korean immigrants in the United States.³

Research confirms, however, that religion and spirituality can be an important source of coping and support among the elderly people, particularly in the lives of the minority elderly including Korean American immigrants.⁴ To put it differently, religious faith or spirituality is a significant source of hope and comfort and offers systems of meaning that facilitate coping with stress, disability and the loss of the loved ones in their adopted environment. In this regard, William M. Clements argues that old age or elderhood is full of events with developmental implications for the human spirit.⁵ Transitions in early old age, according to Clements, include the loss of clearly defined roles and the loss of the sense that one's life makes a difference. Both of these losses are seen as preparatory for the emergence of a heightened sense of meaning-making and spiritual development in the later stage of life. Spiritual growth, Clements articulates, is the developmental task for the last stage of life.⁶ How can pastoral counselors and caregivers, including church ministers, effectively promote spiritual growth and development for the elderly Korean immigrants who are at a critical point in their lives in a foreign land?

The method of Guided Autobiography Group, I insist, can be one of the most efficient tools for the facilitation of spiritual development among Korean American older adults. Guided Autobiography approach was originally initiated by James E. Birren as a

³ Keum Young Chung Pang, "Causes of Dysphoric Experiences among Elderly Korean Immigrants," *Clinical Gerontologist* 19, no. 4 (1998): 17-33.

⁴ David R. Williams and Colwick M. Wilson, "Race, Ethnicity, and Aging," in *Handbook of Aging and the Social Sciences*, ed. Robert H. Binstock and Linda K. George, 5th ed. (San Diego: Academic Press, 2001), 160-78.

⁵ William M. Clements, "Spiritual Development in the Fourth Quarter of Life," in *Spiritual Maturity in the Later Years*, ed. James J. Seeber (New York: Haworth Press, 1990), 55-69.

⁶ Ibid.

technique of life review in a group setting, and he organized an extensive framework for guiding autobiography groups for older adults.⁷ While an autobiography can be defined as the “story of a life” as interpreted by the person who has experienced and lived that life, Guided Autobiography is a semi-structured, topical, group approach to life review. Birren and his colleague recently elaborated this method by explaining more detailed guidelines for conducting autobiography groups, discussing the benefits to the group participants, and providing logistical information on how to plan, organize, and set up a group.⁸ However, since these projects were executed from the perspective of European Americans, this method needs some adjustments to benefit minority people, such as elderly Korean immigrants, who have different ethnic and cultural backgrounds, let alone language issues. Furthermore, there is little research, whether quantitative or qualitative, on the life experiences of immigrants in the United States by utilizing the methodology of Guided Autobiography Group. In this dissertation, therefore, I attempt to revise the process of Guided Autobiography to fit a Korean immigrant context by translating the themes and sensitizing questions into Korean and by adding spiritual dimension to the original format.

Thesis of the Dissertation

The purpose of the present dissertation is fourfold: (1) to research the theory and method of Guided Autobiography Group; (2) to design a practical method of Guided Autobiography Group for the application to the context of elderly Korean American immigrants; (3) to understand how spirituality and faith interact with life experiences

⁷ James E. Birren and Donna E. Deutchman, Guiding Autobiography Groups for Older Adults: Exploring the Fabric of Life (Baltimore: Johns Hopkins University Press, 1991).

⁸ James E. Birren and Kathryn N. Cochran, Telling the Stories of Life through Guided Autobiography Groups (Baltimore: Johns Hopkins University Press, 2001).

specifically of Korean Seventh-day Adventist older adults who are first generation immigrants in the United States; and (4) to articulate the spirituality of elderly Korean immigrants based upon their life stories which were written through the method of Guided Autobiography Group. The thesis of the dissertation is that the method of Guided Autobiography Group is significantly conducive to spiritual development among elderly Korean American immigrants, especially Korean Seventh-day Adventist older adults.

The researcher of this dissertation began immigrant life in the United States as an international student from South Korea. I started to study Pastoral Care and Counseling in a Master's degree program at Claremont School of Theology in California from the Fall Semester of 1994. After a couple of years' experience (1998-1999) of Clinical Pastoral Education at Loma Linda University Medical Center, I entered into the Doctor of Philosophy in Theology and Personality degree program with emphasis upon Pastoral Care and Counseling in 1999 and completed the clinical residency at The Clinebell Institute for Pastoral Counseling in 2002. Meanwhile, I have served Loma Linda Korean Church of Seventh-day Adventists (SDA) as an ordained deacon since 1994 and the church sponsored me and my family to obtain U.S. citizenship. My interest in a ministry with the aging led me to guide support groups with the elderly church members, such as Spiritual Autobiography Group and Elder Care Support Group. The motivation of this research derived not only from personal inquisitiveness but also from professional conscientiousness. As a first generation immigrant in the U.S., I wanted personally to learn about spiritual resiliency in immigrant life from my predecessors in the church. As a pastoral caregiver and counselor, I also needed to work out a program which would contribute to spiritual growth and development of elderly Korean immigrants.

The primary research questions of the present dissertation are thus as following:

(1) How are spirituality and spiritual development understood by elderly Korean immigrants, specifically by Korean Seventh-day Adventist older adults in the United States?; (2) How do their life experiences as the first generation immigrants in a foreign land interact with their spirituality and religious faith?; and (3) How does the method of Guided Autobiography Group contribute to spiritual growth or development especially among the elderly Korean immigrants?

Methodology

The research methodology to be employed in this dissertation is a qualitative approach which involves the Guided Autobiography conducted for a group of Korean Seventh-day Adventist older adults in an ethnic church setting. The resources of the research are the autobiographical essays written by the participants of Guided Autobiography Group, and their written answers about several questions on spirituality, spiritual development, and the role of spirituality and faith in their immigrant life experiences. By adopting qualitative and inductive approaches, this dissertation will attempt to describe and interpret the situation of first generation Korean elderly immigrants and their understanding of spirituality and spiritual development without imposing preexisting expectations on the phenomena under study.

The utilization of qualitative research methodology, according to Hilary E. Bender and Merle R. Jordan, provides the pastoral caregiver and counselor with a natural bridge from the practice of ministry to the understanding and meanings of that ministry to

persons.⁹ There are numerous research problems related to the pastoral care and counseling which have proved suited to a qualitative methodology. Bender and Jordan articulate that the voices of immigrants, ethnic groups, and the marginalized have been the center of human science research projects so that the experience of those persons can be better understood and the care given to those persons can be more relevant to the needs and the problems elicited from the research.¹⁰ Thus, listening to the voices of Korean older adults as they share in their own terms about what had been significant in their immigrant lives seems no less valuable than studying preconceived psychometric scales or contrived quantitative approaches.

In this respect, the method utilized with Guided Autobiography Group is a valuable instrument for the qualitative research of spirituality and spiritual development among Korean American older people. Not only does Guided Autobiography help individuals to organize and tell the stories of their lives, but it offers an approach to accessing information on aging and spirituality distinct from quantitative studies. This process also enables researchers to obtain first-hand information from participants about the “inside” views of their immigrant lives. Therefore, Guided Autobiography Group can be a significant source for unique insights into issues of spiritual development and the role of religion and spirituality in adaptation and maturation among elderly Korean American immigrants.

Moreover, the method of Guided Autobiography can also be utilized as a sort of phenomenological research. Phenomenological research emphasizes the individual's

⁹ Larry VandeCreek, Hilary Bender, and Merle R. Jordan, Research in Pastoral Care and Counseling: Quantitative and Qualitative Approaches ([s.l.]: Journal of Pastoral Care Publications, 1994) 72.

¹⁰ Ibid., 73.

subjective experience and seeks the individual's perceptions and meaning of a phenomenon or experience.¹¹ Its intent is to understand and describe an event or experience from the point view of the participant. The key characteristic of Guided Autobiography as a phenomenological research is the method in which members of a group themselves interpret the world and life around them. The Guided Autobiography Group can also be employed as a method of grounded theory which is among many types of qualitative research. Grounded theory is a general methodology for developing theory that is grounded in data systematically gathered and analyzed.¹² The defining characteristic of grounded theory is that the theoretical propositions are not stated at the outset of the study. Since generalization or theory emerges out of the data themselves and not prior to data collection, the emergent theory is grounded in the empirical data collection and analysis efforts. In summary, the method of Guided Autobiography Group as a qualitative research offers a systematic way of gathering empirical data about the life experiences of elderly Korean immigrants utilizing their own perspectives and understandings.

Resources of the Dissertation

One of the primary resources of this research is the collection of autobiographical essays obtained through the organization and implementation of a Guided Autobiography Group which this researcher conducted for Korean older adults at Loma Linda Korean Seventh-day Adventist Church in Southern California in the spring of 2002. I recruited five elderly church members by publicizing the project through the church's weekly bulletins and monthly newsletters. All five elderly persons, who voluntarily joined the

¹¹ Donna M. Mertens, Research Methods in Education and Psychology: Integrating Diversity with Quantitative and Qualitative Approaches (Thousand Oaks, CA: Sage Publications, 1998), 169.

¹² Ibid., 170-71.

group in order to write their own life stories, are first generation immigrants who came from South Korea to North America since the mid-1960s. The group met once a week for three hours per session for ten weeks. Each session had three components: (1) an introduction to the life theme of the week by the group leader, (2) a sensitizing and memory-priming period in which the leader reviews the theme and questions that participants will be writing about during the following week, and (3) small group session of five participants in which two to three pages of prepared autobiographical essays are read by turns to the group and participants provide their feedback. The sequence of the themes for the ten sessions I provided for the Korean elderly group is as following:

1. Major branching points in my life
2. My family
3. My career or major life work
4. My immigration experience
5. My health and body image
6. My spiritual journey or pilgrimage
7. My experiences with and ideas about death
8. My retirement plan
9. Theme of one's own choice: Alternative themes
10. Evaluation and celebration

From the original session themes plans proposed by Birren and Cochran,¹³ I omitted the themes of “The role of money in your life,” “Your sexual identity,” and “Your goals and aspirations,” because Korean people culturally don’t talk about financial and private issues in public to save their face. Instead, I added the themes of “My immigration experience,” “My spiritual journey or pilgrimage,” and “My retirement plan” that correspond with the life situation of the elderly Korean Christian immigrants. I

¹³ The original session plans proposed by Birren and Cochran are: (1) The major branching points in your life; (2) Your family; (3) The role of money in your life; (4) Your major life work or career; (5) Your health and body image; (6) Your sexual identity; (7) Your experiences with and ideas about death; (8) Your spiritual life and values; (9) Your goals and aspirations; and (10) Wrapping it up. Birren and Cochran, Telling the Stories of Life through Guided Autobiography Groups, 55-135.

translated the themes and sensitizing or priming questions into Korean language so that they could understand sufficiently to write their own autobiographical essays in Korean.

The group process was not difficult after the first session of introduction and orientation because most of the participants were positive and proactive in writing and sharing their life experiences. Through this process of Guided Autobiography which was carried out for five Korean Adventist older adults in 2002, this researcher could gather the copies of their essays in Korean. All the participants gave written consent for me to utilize their autobiographical writings for this research on the condition of anonymity. Their life stories plainly reveal their struggles in Korea before immigration, the hopes and expectations in the New World, and the adversities and prosperities in their immigrant life. This researcher, however, noticed that the original format did not offer opportunity for the participants to discuss their own understandings of spirituality and spiritual development in relation to their survival and adaptation in the adopted environment. Thus, I worked out supplemental questions on those issues as follows:

< Supplemental Questions >

1. How do you understand and define spirituality? Do you think spirituality is similar to, or different from, faith?
2. What do you think about spiritual growth or development, especially in old age or elderhood?
3. What role did your spirituality play in your immigrant life? How did your faith and faith community interact with your life in the United States?
4. What were your goals or expectations from the Guided Autobiography Group? Did you accomplish them through the process, or did you not get what you expected?
5. What difference was made in your understanding of life when you compare yourself before the Guided Autobiography Group with that after the experience? Do you think you grew spiritually through participation in the group and the writing of your autobiographical essays? Why or why not?
6. What are your favorite Bible verses which reveal the meaning of your life? How do those words relate with your life experience as immigrant? What were your

concrete experiences in which you came to realize or comprehend the gist of the Bible verses?

7. Which symbol or metaphor can represent your life as a first generation immigrant in a foreign land?

The other resource of this research is the written answers about the above supplemental questions obtained from the participants of 2002 Guided Autobiography Group. This researcher distributed the copy of the supplemental questions to each participant in the summer of 2005. The group members returned within a month their responses in paper as much as they could answer the questions. Thus, the two resources of this research are the data of autobiographical essays acquired through a case of Guided Autobiography Group, and the participants' written answers on their own understandings of spirituality and spiritual development in relation to their immigrant lives.

The theoretical frame for the analysis of the data will adopt the principle of contextual theology, in order to describe the context of the elderly immigrants' life situation and to understand how they make meaning for survival out of their spirituality which is closely related with the Bible and their Adventist faith. "Contextual theology" has been advocated in the second half of the 20th century, particularly by the so-called "Third-World" theologians. They emphasize the importance of "context" in reading a "text"—the Bible—by criticizing the traditional dogmatic theology, which attempted to extract the normative meaning of a text that was thought to be independent and transcendent of the context. Christians in non-Western parts of the world are becoming increasingly convinced that traditional Western approach to theology do not really make sense within their own cultural patterns, thought forms, and expressions of their spirituality. Thus, contextual theology was formulated out of the realization about the inseparability of text and context, that is, the interdependence of text and context.

Contextual theology is defined by Stephen Bevans as a way of doing theology in which one takes into account these four factors: (1) the spirit and message of the gospel; (2) the tradition of the Christian people; (3) the culture in which one is theologizing; and (4) social change in that culture.¹⁴ The contextualization of theology—the attempt to understand Christian faith in terms of a particular context—is considered a “theological imperative” because contextualization is a process that is part of the very nature of theology itself.¹⁵ Among the six models of contextual theology,¹⁶ this research will employ as the theoretical framework of analysis the principle of “synthetic model,” which is also called “dialectical model” or “dialogical model,” in order to interpret the autobiographical data in the light of interaction between the life context of elderly Korean immigrants and their Seventh-day Adventist spirituality. The synthetic model of contextual theology attempts to keep each of the four elements—gospel, tradition, culture, and social change—in balance by using a dialogical or conversational approach. This research will adapt this principle for analyzing the life stories of these elderly Korean immigrants to help understand whether their faith and spirituality contributed to their survival and adaptation in a foreign land.

The final part of this dissertation will articulate the spirituality of immigration, from the perspective of the first generation Korean American immigrants, upon the basis of the life stories of Korean Adventist older adults, which were yielded by the process of Guided Autobiography Group. This spirituality of immigration will be called the

¹⁴ Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 1992), 3.

¹⁵ Bevans argues that there is no such thing as “theology” and that there is only *contextual* theology, such as feminist theology, black theology, liberation theology, African theology, Asian-American theology, and so forth. Stephen B. Bevans, *Models of Contextual Theology*, rev. and exp. ed. (Maryknoll, NY: Orbis Books, 2002), 3.

¹⁶ Bevans identifies six models of contextual theology, that is, six approaches to theological method in a context-sensitive mode: (1) Translation model; (2) Anthropological model; (3) Praxis model; (4) Synthetic model; (5) Transcendental model; and (6) Countercultural model. *Ibid.*, 31-33.

spirituality of “Nagne”; the Korean word *nagne* means a person away from home on the way to some place, that is, a stranger, a traveler, a wanderer, a visitor, or a guest. Nagne spirituality was suggested by Stephen S. Kim who is a Korean American professor of Claremont School of Theology in Claremont, California. Kim describes the immigrant life as a life of *nagne* toward “New Heaven and New Earth” by likening Korean Christian immigrant journey to “Pilgrim’s Progress.”¹⁷ This dissertation will explore not only the literal meaning of *nagne* but also its spiritual meaning on the basis of autobiographical essays written by first generation Korean elderly immigrants because they consider themselves not only as sojourners in a foreign land but also as pilgrims on the way toward their “Heavenly Home.” In sum, this dissertation will describe *nagne* spirituality, or spirituality of pilgrimage, in the final phase of data analysis and interpretation.

Scope and Limitations

The scope of this dissertation is the process and result of Guided Autobiography Group which was conducted in a Korean American church setting, specifically Loma Linda Korean Church of Seventh-day Adventists in Southern California in the spring of 2002. The group was composed of two females (56 year old and 61) and three male participants (67, 69, and 75 year old), all of whom are the first generation immigrants who came from South Korea to the United States of America since the mid-1960s. The group process was filled with encouraging dynamics and abundant autobiographical writings about their own life stories. In addition, this research will utilize the written answers about the supplemental questions on understandings of spirituality and spiritual development in relation to their immigrant life, which were obtained from the group

¹⁷ Stephen S. Kim, *Sae haneul kwa sae t’ang eul hyanghayeo* [Toward New Heaven and New Earth: A Centennial History of the Los Angeles Korean United Methodist Church: 1904-2004] (Los Angeles: Los Angeles Korean United Methodist Church, 2004), 16-17.

participants in the summer of 2005. This dissertation will focus on the interaction between their immigrant life and spirituality in order to understand how their religious faith and spirituality contribute to their survival and adaptation in the adopted environment.

The autobiographical materials produced through the group process are important first-hand resources for clues concerning the role of spirituality in the immigration process and the spiritual development among Korean older adults, clues that might not be readily available otherwise. However, this dissertation has some limitations. First of all, this research may represent only a small number of elderly Korean immigrants, specifically five Korean Seventh-day Adventist older adults. In other words, it does not represent the whole experience of elderly Korean immigrants in the United States. Thus, more case studies will be required to understand the role of faith and spirituality in the survival of elderly Korean immigrants through the exploration of many individuals' life stories toward generalization.

The other limitation is that this qualitative study should be complemented by experimental quantitative research to examine the accuracy and applicability of the spiritual development through the methodology of Guided Autobiography Group. To put it another way, this dissertation depends mostly on the first-hand accounts of elderly Korean immigrants for the analysis of the role of faith and spirituality in their survival in a foreign land. Systematic empirical quantitative research is needed for better understanding of the relationship between the spiritual development and the process of Guided Autobiography Group. Therefore, more refined psychometric measure of

spiritual maturity and development in old age or elderhood will be necessary for further researches in the future.

Contribution of the Research

What is the significance of the present dissertation as an original contribution to the knowledge, whether theoretical or practical? First of all, a portion of this dissertation can be used as a practical manual for Guided Autobiography Group in ethnic church settings, counseling centers, community senior centers, and retirement homes, particularly for elderly Korean immigrants. Since this research revised all the process of Guided Autobiography Group to fit Korean immigrant context by translating the themes and priming questions into Korean and by adding spiritual dimension to the original format, potential group leaders can readily utilize this method for the ministry with Korean older adults in their own particular settings. Secondly, this dissertation can be conducive to understanding the role of faith and spirituality in the immigration process and to constructing the theory of spiritual growth and development among ethnic minorities, such as Korean American elderly people.

The third importance of this dissertation is its possible contribution to constructing the history of one Korean American Seventh-day Adventist church, the history of Korean American immigration more broadly conceived, and ultimately the history of the United States from the perspective of Asian immigrants. The method of Guided Autobiography Group enables the researcher to obtain direct, first-hand accounts of life experiences from the first generation immigrants themselves. Fourthly, this research will expose spiritual needs and problems of elderly Korean immigrants through their life stories so that pastoral caregivers and counselors, including church ministers,

can effectively provide the ministry for the aging parishioners. Finally, this dissertation will contribute to construct a theology of immigration as a kind of contextual theology “from below” without unilaterally imposing normative meaning of the biblical text upon the immigrants’ life context. This study will demonstrate the interdependence and reciprocity between the Bible and the immigrant context by analyzing autobiographical accounts of first generation elderly Korean immigrants.

Organization of the Dissertation

After this introduction, Chapter 2 will present a historical review of Korean immigration to the United States of America and discuss the significant role of ethnic Christian churches among Korean immigrant communities. This chapter will also provide a brief history of Korean Seventh-day Adventists in the United States, specifically in Loma Linda, California, where reside the focus group of Guided Autobiography in this research.

Chapter 3 will discuss the definition of spirituality and review the literature on spiritual development in old age or elderhood by critically evaluating what has already been said in previously published articles and books on the topic. It will also discuss Victor Frankl’s theory of logotherapy, or meaning-centered psychotherapy, and its implicating for the ministry with the elderly Korean immigrants.

Chapter 4 will delve into the theories of Life Review and Guided Autobiography Group and their significances for the ministry with older adults, particularly elderly Korean immigrants in the United States. This chapter will then discuss the implications of the life review process through guided autobiography group for the first generation Korean American immigrants.

Chapter 5 will describe what I did as the group leader for conducting Guided Autobiography with a group of elderly Korean immigrants at Loma Linda Korean Adventist Church. It will depict the process of recruiting participants, the role of group leader or facilitator, the meeting schedule of ten sessions, the themes and sensitizing questions tailored for Korean Christian older adults, and the evaluation procedure. This chapter will then make a reflection on the process of Guided Autobiography Group by discussing significant issues that were raised along the course of workshop.

Chapter 6 will provide the descriptions of five participants' life stories upon the basis of their writings produced by the method of Guided Autobiography Group. The autobiographical accounts will be followed by a qualitative analysis with special attention to the role of faith and spirituality in the context of their immigrant lives. This chapter will then describe the elderly Korean participants' understandings of spirituality and spiritual development, and analyze their evaluations regarding the effects of the guided autobiography group upon their spiritual growth or development.

Chapter 7 will construct theological reflections based upon the autobiographical essays written by the elderly Korean participants and provide cross-cultural perspectives on aging which are relevant to inter-faith or multireligious spirituality of the first generation Korean immigrants. This chapter will also discuss the implications of this research for the pastoral ministry with older adults, especially for the elderly Korean immigrants. After pointing out some recommendations for future research, this final chapter will be concluded with the summary of this dissertation.

Finally, Appendices of this dissertation will provide logistical materials for conducting a Guided Autobiography Group for elderly Korean immigrants, such as the

information form, the consent form, workshop outline for ten sessions, the themes and sensitizing questions, alternative themes, and the evaluation form for Guided Autobiography Group.

CHAPTER 2

Context of Korean American Immigration

The year 2003 marked the centennial anniversary of Korean immigration to the “New World,” that is the United States of America. From the first disembarkation in Hawaii to the present time, Korean immigrants, including Korean Seventh-day Adventists, have experienced all sorts of hardships and conflicts, such as labor exploitation and the 1992 Los Angeles Riot. Throughout this history, the ethnic church and Christian faith have been playing crucial roles in sustaining the Korean people spiritually and in facilitating their settlement in a foreign land. This chapter will present a historical review of Korean immigration to the United States of America and discuss the significant role of ethnic Christian churches among Korean immigrant communities. This chapter will also provide a brief history of Korean Seventh-day Adventists in the U.S., specifically in Loma Linda, California, where reside the focus group of Guided Autobiography in this research.

History of Korean Immigration and Role of Ethnic Church

The history of Korean immigration to the United States can be divided into three distinct phases:¹ (1) the early immigration of predominantly male laborers to the Hawaiian islands (1903-1905), followed by their “picture brides”—Korean women brought to the States for marriages arranged through the exchange of pictures (1910-1924); (2) the post-Korean War immigration (1951-1964) of young Korean women married to American servicemen, many war orphans adopted by American families, and a small number of students and professional workers; and (3) the large wave of Korean

¹ Won Moo Hurh, The Korean Americans (Westport, CT: Greenwood Press, 1998), 31-32.

“family immigration” since 1965, following the passage of the Immigration Act of 1965 which was the most liberal immigration law in U.S. history.

The First Wave (1903-1924)

The first Koreans in the United States of America were students and political refugees. They arrived in 1883, a year after the signing of the Shufeldt Treaty, which opened Korea to the Western world. By 1887 sixty-four Koreans had arrived, most of whom had been encouraged by American missionaries in Korea to come to study. This group included many great leaders, such as An Chang-Ho and Rhee Syng-Man, who fought for Korean independence from Japanese occupation.²

Large-scale Korean immigration began in 1903 when the first shipload of Koreans, aboard the *S. S. Gaelic*, arrived in Hawaii to work on the pineapple and sugar plantations. The plantations were labor intensive, and the American planters “systemically developed an ethnically diverse labor force as a mechanism of control,”³ beginning with native Hawaiian laborers, then Chinese, then in 1890s, Japanese. When Hawaii was annexed to the United States in 1898, Chinese could no longer be imported because the U.S. 1882 Chinese Exclusion Act applied to the new territory, and the planters feared they would become too dependent on a largely Japanese labor force. Thus, in 1903, they turned to Korea as a source of labor. By 1905 a total of 7,226 Koreans had come to Hawaii (637 women and 465 children) by sixty-five different ships. However, the importation of laborers from Korea was short-lived. In 1905 the Korean government, then under Japanese suzerainty, prohibited further emigration to Hawaii, to

² Jung Young Lee, Marginality: The Key to Multicultural Theology (Minneapolis: Fortress Press, 1995), 23.

³ Ronald Takaki, Strangers from a Different Shore: A History of Asian Americans, updated and rev. ed. (Boston: Little, Brown and Co., 1998), 25.

curb both the competition of Korean laborers with Japanese in Hawaii and Korean independence activities in the United States.⁴

Another group of Korean immigrants, however, came to Hawaii when 951 picture brides arrived in 1910 to marry Korean laborers, and by 1924 a total of 1,100 picture brides came to the United States. Of the “first wave,” Korean immigrant men outnumbered Korean women ten to one. There were nearly 5,000 bachelors and Korean men insisted on marrying Korean women only. Therefore, they had to send pictures of themselves and have arranged marriages. Because Korean men often used old pictures of themselves that had been taken before they left Korea, an arriving picture bride would often find herself facing a groom who was ten or twenty years older than she.⁵

The motives of the first wave of Koreans coming to America should be understood in their economic and political contexts. The Korean situation at the end of the 19th century was deteriorating economically due to draught or flood and famine which swept throughout the country in 1901, as well as the political deterioration, due to the inept government of Chosun Dynasty and the Japanese colonization of the Korean Peninsula. Many Korean immigrants were attracted by the promise of financial success through working on the sugar plantations in Hawaii. They were told that the streets of America were paved with gold and anyone could become rich by working hard. Thus, a lot of Koreans put themselves on board ships to America in the hope of returning home after saving enough money by working hard on the plantations.

⁴ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, “Korean American Religion in International Perspective,” in Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 8-9.

⁵ Ilpyong J. Kim, “A Century of Korean Immigration to the United States: 1903-2003,” in Korean-Americans: Past, Present, and Future, ed. Ilpyong J. Kim (Elizabeth, NJ: Hollym International Corp., 2004), 14.

However, Koreans in Hawaii displayed a higher rate of religious participation from the beginning of their immigration history.⁶ Originally, Reverend George Herbert Jones, a Methodist missionary, played a prominent part in recruiting more than half of the first group of members from Naeri Methodist Church in Incheon, a port-city of central Korea. The first group came to Hawaii and established the first Korean Methodist Church in Honolulu. Korean churches functioned as a place where Korean laborers could get together to exchange information and also pray and worship to overcome the suffering and hardship of working at the sugar plantations. Thus, from very early on, the Christian church was a center of Korean American activity, both for religion and for independence-oriented activities. By 1905 there were seven plantation-based Korean chapels in the Hawaiian Islands, with funding from the Korean immigrants, the Protestant denominations, and the planters.⁷ On the mainland, the Korean Mission in Los Angeles began on March 18 in 1904,⁸ and the Korean Methodist Church of San Francisco held its first service in October 1905. Within ten years, there were twelve Korean churches in California, and a few of these churches still remain active today.

The Second Wave (1951-1964)

The second wave of Korean immigration to the United States was a direct consequence of the post-World War II divided occupation of Korea (Soviet troops in North Korea and American forces in South Korea), the Korean War (1950-53), and the U.S.-Korean military alliance. Korea's strategic location on the Asian front line of the U.S. policy against communism contributed to the second wave that was set off by the

⁶ Ibid., 15-16.

⁷ Kim, Warner, and Kwon, "Korean American Religion in International Perspective," 9.

⁸ Stephen S. Kim, Sae haneul kwa sae t'ang eul hyanghayeo [Toward New Heaven and New Earth], 22.

Korean War. During this period (1950-1964), three groups of Koreans emigrated to the U.S. One group was the Korean wives of American servicemen, known as “GI brides,” whose number reached 14,027 according to the annual report of the U.S. Immigration and Naturalization Service.⁹ This group suffered from cultural shock and language barriers and was isolated from both Korean and American communities. Most of the war brides stayed on military bases or in military facilities and there have been reported many cases of physical abuse, suicide, and a high rate of divorce or separation.

The second group consisted of the Korean War orphans adopted by American families, whose number reached 6,203 in the period of 1955-66. Among adopted orphans, 41 percent were full-blooded Koreans, 46 percent had White American fathers, and the rest were Afro-Koreans. Most Korean children were adopted by White Protestant families living in rural and small communities, but many of the adoptees faced problems of national or ethnic identity crisis as they grew up.¹⁰ The third group of Koreans in the U.S. consisted of students, political refugees, businessmen, and professionals such as medical doctors and nurses. After World War II, along with a few refugees and some professionals, a significant number of Korean students reached the States—about 6,000 between 1945 and 1965. Many of them “adjusted” their status to that of permanent residents and became successfully integrated into American Society to be the models of Korean Americans. The Korean immigrants of the second wave did not provide fertile ground for the development of Korean ethnic churches. Indeed, they might well have

⁹ Ilpyong J. Kim, “A Century of Korean Immigration to the United States: 1903-2003,” 26.

¹⁰ Ibid., 27.

“melted away” into the American population had it not been for unanticipated effects of the immigration law of 1965.¹¹

The Third Wave (1965 and After)

The third wave of Korean immigration was impelled by the program of forced modernization under the dictatorial regime of General (later President) Park Chung Hee (1961-79) and facilitated by the 1965 change in U.S. immigration law.¹² Park’s guided capitalism turned South Korea away from its traditional agricultural country toward export-oriented industrialization and greater dependency on the world capitalist system. However, the economic miracle of successful industrialization brought about impoverishment of the rural population, a weakening of smaller scale enterprises, polarization between the rich and the poor, prohibition of labor organizing, violations of civil rights, and widespread social dislocation in South Korea. Conditions were ripe for mass exodus of those with means to emigrate, and the emigrants were disproportionately middle-class Christians, many of whom came down south from the communist North Korea before and during the Korean War.

The foremost impetus for the third wave of Korean immigration was the U.S. Immigration Act of 1965, which heavily favored family reunion, giving preferential treatment to spouses, children, parents, and siblings of permanent residents and U.S. citizens.¹³ Because of the immigration law reform, the United States, which had previously not been hospitable to Asian immigrants, received over three-quarters of a million migrants from South Korea between 1965 and 1995. For the Koreans, the family reunion provision at first benefited those thousands who had come in the second wave,

¹¹ Kim, Warner, and Kwon, “Korean American Religion in International Perspective,” 9-10.

¹² Ibid., 10.

¹³ Hurh, Korean Americans, 39.

especially wives of servicemen and the former students and professional workers who had become permanent residents and naturalized U.S. citizens. In addition to 13,000 healthcare workers who came under occupational preference provisions between 1966 and 1979, these reunited families became the nucleus of the nearly exponential increase of Korean migration in the 1970s and 1980s. Although Korean immigration to the States dropped sharply in the 1990s, the Korean American population is currently reaching two million.

The third wave of Korean immigration to America since 1965 is often characterized by experts as college-educated professionals accompanied by families upon emigration from Korea. Unlike Korean laborers of the first wave, these immigrants were college-educated, white collar workers in Korea. Many of them were students, nurses, medical doctors, engineers, and computer programmers. However, they found that their lack of English proficiency hindered the full utilization of their knowledge and skills in the American economy and society. Thus, many Koreans changed their careers and started small businesses or purchased existing businesses, such as green groceries, dry cleaning, and liquor stores. For these Korean immigrants, who badly needed practical, emotional, and spiritual support, Korean churches provided both a spiritual oasis and practical help. Korean churches were also a hub for social gatherings, information, and ethnic identity.

Role of Korean Church in Immigration Process

Unlike Chinese and Japanese immigrants, the majority of Korean immigrants were Christian at the point of embarkation and many of the newcomers became involved in the Korean ethnic churches in the foreign land. From the outset, the Korean churches

have been the centers of the Korean American community by providing not only spiritual fellowship but also ethnic companionship, cultural identity, and social services.¹⁴

Beyond the place of worship, the Korean churches have thus functioned as social centers for promoting communal bonds among fellow immigrants, and preserving Korean cultural traditions, such as language, family values, food and so forth.¹⁵ A popular saying among Korean Americans seems to contain a kernel of truth: “When two Chinese meet, they open up a Chinese restaurant; when two Japanese meet, they set up a business firm; and when two Koreans meet, they establish a church.”

One of the important roles of the Korean church is helping new immigrants establish themselves in their unfamiliar circumstances.¹⁶ As soon as Korean immigrants arrive at a respective city for settlement, most of them make a visit to a Korean church. The resources provided through the church network are particularly important to newcomer Korean immigrants. The church provides services, such as aid in opening a bank account, getting a driver’s license, finding housing, obtaining job referrals, child care information, registering children for school, making airport pickup, making an appointment with a doctor, offering family counseling, and so forth. The services, provided mostly by pastors and volunteer church members, are critical in helping newcomers facilitate in settlement process.

In addition, the Korean church plays a significant role in helping the immigrants maintain their ethnic identity, cultural tradition, and language. For example, the Korean

¹⁴ Ibid., 106-07.

¹⁵ Christian Kim identified four key roles of the ethnic church in the Korean American community: (1) religious role, (2) social role, (3) cultural role, and (4) political role. Christian Kim, Korean-American Experience in the United States: Initial Thoughts (Philadelphia: Hermit Kingdom Press, 2004), 19-35.

¹⁶ Gil Choi, “The Korean American Church as a Social Service Provider,” in Religious Organizations in Community Services: A Social Work Perspective, ed. Terry Tirrito and Toni Cascio (New York: Springer Publishing, 2003), 160.

language and customs are more strictly observed inside the church than outside of it. Sermons, hymns, and liturgy are delivered in Korean for almost all adult worship services. Most churches run a Korean ethnic school which teaches Korean language, history, heritage, music, and art so that children can keep “Koreanness.” Korean churches also teach children traditional values such as filial piety to help them grow with respect for their parents and grandparents. Thus, the Korean church is a primary institution which helps Korean immigrants maintain their ethnic identity, language, and culture.

Finally, the Korean church also functions as a provider of emotional support for Korean immigrants who are usually struggling with the stress and pressures of their difficult lives in a culturally and socially new environment. They have no difficulty finding sympathetic listeners for their problems and struggles, who understand what they are going through because they have already been there before. Through the church, Korean immigrants find friendships, a sense of security, and emotional support, in addition to addressing the existential meaning of life. The human need for spirituality and for belonging, comfort, and security appear to be met for Korean immigrants by attending their ethnic churches.¹⁷ In short, the Korean church functions to buffer recent immigrants from cultural shock and to help their settlement process with tangible and intangible support.

Context of Loma Linda Korean Church of Seventh-day Adventists

This section will first briefly sketch the history of the Seventh-day Adventist Church both in United States and in Korea. It will then describe the context of the Korean SDA Church in the U.S. specifically the congregation in Loma Linda, California, where reside the focus group of Guided Autobiography in this research. This section will

¹⁷ Ibid., 160-62.

finally deal with the characteristics of Seventh-day Adventists, including elderly Korean immigrant Adventists in Loma Linda area.

Brief History of Seventh-day Adventist Church

An answer to the question “Who are Seventh-day Adventists?” can be stated briefly: the Seventh-day Adventist (SDA) Church is a worldwide body of more than 10 million Christians who observe Saturday, the seventh-day of a week, as the Sabbath and expect Jesus Christ’s second coming soon. Seventh-day Adventists are a conservative Protestant body of evangelical Christians whose faith is grounded in the Bible and centered on Jesus, with emphasis on his atoning death on the cross, ministry in the heavenly sanctuary, and soon return to redeem his people. They are known for their Sabbath observance, for their stress on maintaining health as part of religious duty, and for their mission activities around the world.¹⁸

The SDA Church was born out of the Millerite Movement of the 1840s, which was part of the wave of revivalism known as the Second Great Awakening in the 19th century U.S. The Millerite Movement is named after William Miller who was a Baptist preacher in Low Hampton, New York. Miller intensively studied the Bible with a particular interest in the prophecies of the Book of Daniel and the Book of Revelation, and their relation to events of history. This led him and his followers to conclude that the second coming of Jesus Christ would occur on or before October 22, 1844. Although tens of thousands of Millerite Adventists were anxiously waiting for Christ to return on that day, they found themselves bitterly disappointed when midnight passed with their

¹⁸ Nancy J. Vyhmeister, “Who Are Seventh-day Adventists?” in Handbook of Seventh-day Adventist Theology, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 1.

expectations unfulfilled. This event later became known as “the Great Disappointment.”¹⁹

The aftermath of the great disappointment of October 22, 1844, found Millerite Adventism in a state of utter confusion. However, a small number of Adventists, reinterpreted the prophecies of the Books of Daniel and Revelation and they were determined to never set dates for Christ’s second coming in accordance with the Gospel of Matthew which says, “No one knows about that day or hour, not even the angels of heaven, nor the Son, but only the Father.”²⁰ At about the same time, the issue of the biblical day of rest and worship was introduced to the early Adventists by Rachel Oakes Preston who was a Seventh-day Baptist lady in New Hampshire. Among them were Joseph Bates, James White, and Ellen G. White who are considered the three founders of Seventh-day Adventism. By 1848 the Adventist leaders, through extensive and intensive Bible study, had come a basic agreement on at least five points of doctrine, which were called “landmark” or “pillar” tenets.²¹

For about 20 years, the Adventist movement consisted of a loosely knit group of people who adhere to these tenets expounded by James and Ellen White. After intense discussions a formally organized church called the Seventh-day Adventist Church was established in Battle Creek, Michigan, in 1863, with a membership of 3,500. Through the evangelistic efforts of its ministers and laity and the guidance of Ellen White, the church quickly grew and established foreign missions beyond North America during the

¹⁹ George R. Knight, A Brief History of Seventh-day Adventists (Hagerstown, MD: Review and Herald Publishing Association, 1999), 13-27.

²⁰ Matthew 24:36 NIV.

²¹ The early Adventists adopted the following five doctrines as “pillar” tenets: (1) the personal, visible return of Jesus; (2) Christ’s cleansing ministry of the heavenly sanctuary; (3) the validity of the gift of prophecy manifested in Ellen White’s ministry; (4) the obligation to observe the seventh-day Sabbath—Saturday; (5) that immortality is not an inherent human quality but something people receive only through faith in Christ. Knight, Brief History of Seventh-day Adventists, 43-44.

late 1800s. In 1903, the denominational headquarters were moved from Battle Creek to temporary quarters in Washington D.C. and soon thereafter established in nearby Takoma Park, Maryland. In 1989, the headquarters of Seventh-day Adventist Church was moved to Silver Spring, Maryland.²²

History of the Seventh-day Adventist Church in Korea

The Seventh-day Adventist mission program, begun in 1874 with the sending of John N. Andrews to Switzerland, received a great impetus under Arthur G. Daniells who served as the president of General Conference from 1901 to 1922. Daniells believed that in North America laypersons could accomplish their missionary task in the homeland if they were well supplied with training and literature. Ministers and a tithe to support them should be sent overseas for global missionary work. Efforts were concentrated first on England, Germany, and Australia, and then on African and Asian countries, including Japan and Korea.²³

The Seventh-day Adventist message was introduced into Korea shortly after the turn of the twentieth century. At this time many Koreans were emigrating to Siberia, Manchuria, and Hawaii. In May 2004 a couple of Koreans, Eung-Hyun Lee and Heung-Cho Son, were waiting for their ship to Hawaii in Kobe, Japan. They came across a church signboard in Chinese characters, “The Seventh-day Sabbath Jesus Second Coming Church.” Being Protestants, they became interested in this church, met Hide Kuniya who was an evangelist of the church, and studied the Seventh-day Adventism with him.

²² As of June, 2006, the Seventh-day Adventist Church globally has 14,754,022 baptized members. Annual Council of the General Conference Committee, “Statistical Report,” Silver Spring, MD, October 6-11, 2006.

²³ Knight, Brief History of Seventh-day Adventists, 126-39.

Convinced that Adventist teachings were biblical, the two men requested to be baptized before leaving for Hawaii and became the first Korean Seventh-day Adventists.²⁴

Eung-Hyun Lee left for Hawaii, but the second man, Heung-Cho Son, somehow returned to Korea. On shipboard Cho met Ki-Pan Im who was returning from Hawaii, and imparted to him the Adventist message he had gained from the Japanese evangelist. Ki-Pan Im then went to the port of Chinnampo in northwestern part of Korea and evangelized many people. In August 1904 Im invited Hide Kuniya and F. W. Field of Japan Mission to teach the Bible more fully and to help organize churches. They visited many interested Korean people, baptized 71 persons, and organized four churches which were located in northern Korea. To fill the need for a resident missionary, W. R. Smith arrived from the United States late in 1905. Since then, lots of American missionaries came to Korea not only for evangelism but also for education, publication, and medical missionary work. Among them was Mimi Scharffenberg who established a training school for boys and girls in Soonan in 1907, which is the predecessor of Seoul Sahmyook University in Korea.

In 1915 Arthur G. Daniells, president of the General Conference, attended the general meeting of Korean Mission held in Soonan, at which two Korean pastors, Keun-Uk Lee and Moon-Kook Chung, were ordained to ministry. At the 1917 meeting of the mission, at which Daniells was present, the Chosun—former name of Korea—Conference was officially organized. The Seventh-day Adventist Church in Korea was thriving with its schools, publications, and hospitals until the U.S. government advised all American missionaries to leave Korea during the World War II. Soon after the

²⁴ “Korea: Development of Seventh-day Adventist Work,” in Seventh-day Adventist Encyclopedia, ed. Don F. Neufeld, 2nd rev. ed., vol. 10 (Hagerstown, MD: Review and Herald Publishing Association, 1996), 878-81.

missionaries left, the Korean Adventist Church was dissolved by the Japanese Government-General in 1943 and many Korean church leaders were arrested and imprisoned by Japanese police. Some of them died as a result of torture in prison and others were released from prison but, their health broken, died soon after.²⁵

At the close of the war, August 15, 1945, the members came out of their hiding places to reorganize the church. Many American missionaries, including Dr. George H. Rue and James M. Lee, returned to aid in the restoration of the medical and educational work. However, the Seventh-day Adventists in North Korea were severely persecuted by the communist government under the dictatorship of Kim Il Sung. When on June 25, 1950, the North Korean army crossed the 38th Parallel to invade South Korea, the missionaries were evacuated to Japan. A large number of Adventists who had lived in North Korea came south for religious freedom along with retreating US soldiers in the winter of 1950-51. After the Korean War, the Adventists strived for rebuilding not only the shattered church but also the devastated Korean society by education, publication, and medical work across South Korea. However, the politically volatile and poverty-stricken Korean society pushed many Adventists to cross the Pacific Ocean for better opportunities in education and employment.

Context of Loma Linda Korean Church in California

The history of Loma Linda Korean Church of Seventh-day Adventists dates back to mid-1960s. After the setup of admissions priorities for Asians in the 1965 Immigration Act, a large number of Korean people have immigrated to the “New World,” that is, the United States of America. Among them, Korean young adult Adventists began to settle down around the City of Loma Linda in Southern California, where Loma

²⁵ Ibid.

Loma Linda University and its Medical Center are located. Some came to study medicine, dentistry, nursing, pharmacy, nutrition, and public health in the Seventh-day Adventist institutions, and others started to work as healthcare professionals or to establish new enterprises. Most of them have been well educated and have arrived in the United States with professional skills. Because of language difficulties and discrimination, many had to settle at least initially for positions of lower responsibilities than those they held in Korea. In spite of all the adversities and hardships, they successfully located themselves as medical doctors, college professors, dentists, nurses, pharmacists, nutritionists, medical technicians, and business owners in the U.S. They also invited their parents and relatives from Korea, and now their adult children begin to procreate their grandchildren.

For about four decades, the Loma Linda Korean Church has played a central role in facilitating this immigration process since its first worship service had been held at a member's house in the spring of 1965. This religious community has provided their constituents with not only spiritual but also substantial support in the whole new environment. After wandering from one American Adventist church to another, the church members purchased a piece of land in Loma Linda and finally built a sanctuary of their own in 1974. Through several extensions of church building, the church is now attended by approximately five hundred members each Sabbath: one half in Korean-speaking Division and the other in English-speaking Division.

Today, however, the Loma Linda Korean Church is encountering such difficult problems as the polarization of members, Korean-speaking versus English-speaking, and the absenteeism of the younger generation. Furthermore, it is confronted by the phenomenon of the aging or "graying" of the core members who have been playing

pivotal roles in leading the immigration process and in developing the church into a large congregation. They consist of a large and important portion of the church, but they are now retired or retiring not only from lifetime occupations but also from church responsibilities. These elderly first generation Korean immigrants were recruited to participate in the Guided Autobiography Group.

CHAPTER 3

Spirituality and Spiritual Development in Elderhood

In the years since World War II, the nature of religious membership, belief, and behavior in the United States has undergone numerous changes.¹ Mainline religious institutions have declined in strength, and confidence in religious leadership has similarly declined. With the notable exceptions of conservative religious denominations, church membership has significantly dropped. American people, however, have not become less “spiritual.” In spite of the decline of mainline religious institutions, alternatives to traditional religious institutions as well as new forms of “spirituality” have risen in popularity. Among people who say that they do not have a religion but do have spirituality are some who say they once had a religion but that they outgrew it or it let them down. The shift that led people to say that they are not religious but spiritual marks a change in consciousness, representing both a rejection of the perceived shortcomings of religion—such as inflexibility, dogmatism, and authoritarianism—and an embracing of spiritual paths that are both individual and inclusive.²

The past three decades have seen the spirituality attached to numerous religious and social movements, such as Eastern spirituality, Native American spirituality, feminist spirituality, ecological spirituality, twelve-step spirituality, as well as Judeo-Christian spirituality. Also, the number of American Hindus, Buddhists, and Muslims has dramatically increased in the past decades. By the end of the twentieth century, spirituality, long considered an integral part of religion, was increasingly regarded as a

¹ Brian J. Zinnbuaer et al., “The Emerging Meanings of Religiousness and Spirituality: Problems and Prospects,” *Journal of Personality* 67, no. 6 (December 1999): 890.

² Mary N. MacDonald, “Spirituality,” in *Encyclopedia of Religion*, 2nd ed., ed. Lindsay Jones (Farmington Hills, MI: Thomas Gale, 2005), 8718-21.

separate construct. There has thus been an upsurge in attention to religion and spirituality among psychologists at the turn of the 21st century. This chapter will begin with the discussion of several approaches to religion and spirituality, and then attempt to make a working definition of spirituality. After critically reviewing the literature on spiritual development in elderhood or old age, this chapter will expound Victor Frankl's theory of logotherapy, or meaning-centered therapy, and its significance for elderly people, especially among the first generation Korean American immigrants.

Approaches to Religion and Spirituality

Psychological investigations of religion and spirituality date back to the turn of the twentieth century. From those pioneering efforts to the present, numerous theories have been developed, many empirical studies have been conducted, and considerable knowledge about religious and spiritual belief, experience, and behavior have been accumulated. With the beginning of the new millennium, popular and scientific interest in religion and spirituality continues to expand. Spirituality, in particular, has been the focus of a number of recent books, journal articles, and conferences.³ Modern ways of understanding religion and spirituality have emerged against the backdrop of changes in American religious and spiritual life, and the recent increased interest in spirituality as a topic of study.

Traditional Approaches

Three aspects of traditional psychological writings on religion are particularly salient.⁴ The first aspect is that religion has been regarded by many scholars and researchers as a "broad-band" construct and not explicitly differentiated from spirituality.

³ Zinnbuaer et al., "Emerging Meanings of Religiousness and Spirituality," 889-90.

⁴ Ibid., 897.

Descriptions of religion by psychologists have included a wide array of beliefs, behaviors, feelings, and experiences. More specifically, religion has been investigated from both substantive and functional perspectives. The substantive approach defines religion by its substance, the sacred, and focuses on the beliefs, emotions, practices, and relationships of individuals that are related to a higher power or divine being. The functional approach, in contrast, examines the service of religion how it is used to deal with the fundamental problems of human existence such as meaning, suffering, and death. A second aspect of traditional psychological research has been its emphasis on personal aspects of religion. William James' definition of religion captures this traditional focus: "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."⁵

A third aspect of traditional approaches is the recognition that religion can have both positive and negative forms. Although some scholars, such as Sigmund Freud, have described religion in largely negative forms, a number of others have provided balanced contrasts of different types of religious belief and practice. For example, Gordon Allport contrasted a superior form of faith labeled intrinsic religion with an inferior form labeled extrinsic religion.⁶ The intrinsic believer "lives" his or her religion and views faith as a supreme value in its own right, whereas the extrinsic believer "uses" religion in a utilitarian sense to gain personal safety, social standing, or other nonreligious goals. Howard Clinebell also distinguished *salutogenic* or healthy religion from *pathogenic* or

⁵ William James, The Varieties of Religious Experience (New York: Simon & Schuster, 1997), 42.

⁶ Gordon W. Allport, "The Religious Context of Prejudice," Journal of the Scientific Study of Religion 5, no. 3 (fall 1966): 447-57.

unhealthy religion.⁷ According to Clinebell, pathogenic—sickness-producing and growth-blocking—religion results when people attempt to satisfy their spiritual needs in rigid, authoritarian, reality-denying, idolatrous ways. Salugenic religion results, on the other hand, when people satisfy these needs in open, growing, reality-respecting ways that nurture healing and spiritual wholeness. Traditionally, thus, religion has been regarded as a broad-band construct which is not widely differentiated from spirituality. Most psychologists would agree that religion can have both positive and negative forms.

Modern Developments

Although psychologists have traditionally described religion with relatively broad and balanced terms, the understanding appears to be changing in recent years.

Spirituality and religion are emerging as “narrow-band” constructs that are polarized from each other. The development of these changes has included the separation of religious experiences and sentiments from their association with organized religion, the rise in popularity of the construct spirituality, and an increasing polarization between religion and spirituality. Three of these polarizations are particularly prominent: (1) organized religion versus personal spirituality; (2) substantive religion versus functional spirituality; and (3) negative religion versus positive spirituality.⁸

First of all, scholars are distinguishing the organized, and traditional beliefs and practices of religion from the personal, and transcendent qualities of spirituality. In other words, spirituality is seen as a personal affirmation of the transcendent dimension while religion is regarded as the creedal and ritual expression of spirituality that is associated with institutional religious organizations. Secondly, functional descriptions formerly

⁷ Howard Clinebell, Basic Types of Pastoral Care and Counseling: Resources for Ministry of Healing and Growth, rev. and enl. ed. (Nashville: Abingdon Press, 1984), 110.

⁸ Zinnbuaer et al., “Emerging Meanings of Religiousness and Spirituality,” 899-903.

attributed to religion are now invoked to characterize spirituality. Spirituality is thus commonly described as a dynamic functional process, whereas religion is increasingly depicted as a static substantive entity. Thirdly, religion and spirituality have acquired specific valences—negative religion and positive spirituality. In effect, spirituality is credited with embodying the loftier side of life and the highest in human potential, while religion is denigrated as mundane faith or as institutional obstacles to these potentials.⁹ Thus, spirituality has been understood as functional, dynamic, personal, subjective, experienced-based, “good” construct, whereas religion as substantive, static, institutional, objective, belief-based, “bad” one.¹⁰ In sum, the separation of spirituality from religion is a modern development.

Definition of Spirituality

Spirituality is an important concept that is difficult to define. Various definitions of spirituality are held by scholars and those in the general community. Psychological studies reveal the diversity in definitions of spirituality among researchers and respondents. In addition to these interindividual differences, the evidence points to intergroup differences in the meanings of this construct. There is a consensus, however, that spirituality is a more inclusive construct than religion and that it is possible for a person to be spiritual without being religious in the traditional sense.

The word *spirituality* derives from the Latin noun *spiritus*, breath, from verb *spirare*, to blow or breathe. In Latin translations of the New Testament, the *spiritualis*, or “spiritual” person, connotes one whose life is ordered or influenced by the Holy Spirit or

⁹ Ibid.

¹⁰ Brian J. Zinnbuaer and Kenneth I. Pargament, “Religiousness and Spirituality,” in Handbook of the Psychology of Religion and Spirituality, ed. Raymond F. Paloutzian and Crystal L. Park (New York: Guilford Press, 2005), 24.

the Spirit of God.¹¹ The abstract word *spiritualitas* (spirituality), used at least as early as the fifth century, retained this biblical meaning. By the twelfth century, however, spirituality began to acquire the connotations of an essential psychological function that was contrasted with corporeality or materiality.¹² In the eighteenth and nineteenth centuries the word went into eclipse only to reappear early in the twentieth century in its original devotional sense. Influenced chiefly by world religions such as Hinduism, Buddhism, and Islam, it has gradually come to be applied to a great diversity of particular forms, for example, Hindu spirituality, Buddhist spirituality, Islamic spirituality, as well as Christian spirituality. Now the subject of spirituality is even employed to designate a branch of study within theology and the history of religions.¹³

In the context of modern trends, David Moberg provided a comprehensive definition of spirituality in the Spiritual Well-Being Section of 1971 White House Conference on Aging. He defined the spiritual as that which pertains to people's inner resources, especially their "ultimate concern, the basic value around which all other values are focused, the central philosophy of life—whether religious, anti-religious, or non-religious—which guides a person's conduct, the supernatural and non-material dimensions of human nature."¹⁴ Moberg believed that all people are spiritual because spirituality is related to an individual's inner resources, ultimate concerns, and the central philosophy of life, regardless of whether it is religious or not.

¹¹ David M. Wulff, *Psychology of Religion: Classic and Contemporary*, 2nd ed. (New York: John Wiley & Sons, 1997), 5.

¹² Walter Principe, "Toward Defining Spirituality," *Studies in Religion / Sciences Religieuses* 12, no. 2 (spring 1983): 130-31.

¹³ Ibid.

¹⁴ David O. Moberg, "Spiritual Maturity and Wholeness in the Later Years," in *Spiritual Maturity in the Later Years*, ed. James J. Seeber (New York: Haworth Press, 1990). 6.

In a similar vein Elkins and his colleagues developed a humanistic understanding of spirituality.¹⁵ They delineated a humanistic definition, description, and assessment approach to spirituality that would promote clearer understanding of spirituality and that would be sensitive to the spirituality of those not affiliated with traditional religion. Four major assumptions of the foundation of their work are: (1) there is a dimension of human experience—which includes certain values, attitudes, perspectives, beliefs, emotions, and so on—which can best be described as a “spiritual dimension” or “spirituality”; (2) spirituality is a human phenomenon and exists, at least potentially, in all persons; (3) spirituality is not the same as religiosity, if religiosity is defined to mean participation in the particular beliefs, rituals, and activities of traditional religion; and (4) by means of theoretical and phenomenological approaches, it is possible to define and describe spirituality and to develop an approach to its assessment.

Based on those assumptions, Elkins and his coworkers reviewed the literature of major writers, such as William James, Carl Jung, Abraham Maslow, Rudolf Otto, John Dewey, Gordon Allport, Mircea Eliade, Martin Buber, Erich Fromm, Victor Frankl, and others. Although none of the writers provided a clear, comprehensive definition of spirituality, certain elements of spirituality began to emerge and there was a great deal of convergence among those various writers in their implicit descriptions of spirituality. Eventually, the study group formulated the following definition of spirituality:

Spirituality, which comes from the Latin, *spiritus*, meaning “breath of life,” is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate.¹⁶

¹⁵ David N. Elkins, et al., “Toward a Humanistic-Phenomenological Spirituality: Definition, Description, and Measurement,” *Journal of Humanistic Psychology* 28, no. 4 (fall 1988): 5-18.

¹⁶ *Ibid.*, 10.

Framed in more psychological terminology, the above definition of spirituality entails a multidimensional construct consisting of the nine major components: (1) affirmation of transcendent connectedness; (2) quest for meaning and purpose in life; (3) sense of mission in life; (4) sacredness of life; (5) balanced appreciation of material values; (6) altruistic attitude toward others; (7) vision for the betterment of the world; (8) awareness of the tragic side of life; and (9) bearing fruits of spirituality in one's relationships to self, others, life, and whatever one considers to be the Ultimate.¹⁷ This description of spirituality is so inclusive and holistic that it can embrace both the spiritual development of people with faith and that of people who are not religiously affiliated. This understanding of spirituality also can be applied to the spiritual development of people who are joined in the world religions other than Christianity.

With this conception of spirituality in mind, I would like to make a working definition of spirituality as “meaning-making (existential dimension), self-transcendence (community dimension), and soul-nurturing (faith dimension) in the face of human realities, such as aging, illnesses, and death in the light of one's ultimate concern.” This definition of spirituality seems appropriate to understand the life experiences of elderly Korean immigrants who are faced with retirement and old age. Especially for Korean Seventh-day Adventist older adults who have Christian faith, their spirituality can be understood in terms of those three dimensions. First, they can make sense and meaning out of their life experiences about what purpose God has given them as the first generation of Korean American immigrants. Second, they can realize how the faith community has nourished them throughout their lives and how they will contribute to it and wider community in their old age. Third, their soul can be nurtured by the

¹⁷ Ibid., 10-12.

transcendent connectedness and the ultimate hope in the face of old age and death. This comprehension of spirituality will be concretely demonstrated in the autobiographical writings of the focus group in the later part of the dissertation.

In terms of spirituality and religion, the two constructs appear to mark significant difference between, on the one hand, a personal affirmation of the transcendent with spiritual values and, on the other hand, an affiliation with and allegiance to organized religion. However, it is important to note that for many persons religion signifies in concept and practice a profound spirituality that finds expression in shared meanings, rites, and institutional forms. It is thus reported that most people define themselves as both religious and spiritual.¹⁸ A typical distinction between religion and spirituality is found in a demarcation between spirituality as a personal affirmation of a transcendent connectedness in the universe and religion as the creedal, institutional, and ritual expression of spirituality that is associated with world religions and denominations.¹⁹

Although the participants of Guided Autobiography Group were aware of the limitations of their religion, that is Seventh-day Adventism, most group members acknowledged appreciation of their religious tradition as the core or source of their values and as the force for creating and sustaining meaning in their lives. In terms of the relationship between spirituality and religion, both are complementary and interdependent with each other while spirituality is the heart and soul of religion. With these definitions of spirituality and religion in mind, let us now look into the literature on spiritual development in the stage of old age which would be also called “elderhood” as compared with childhood and adulthood.

¹⁸ Zinnbuaer and Pargament, “Religiousness and Spirituality,” 29.

¹⁹ Eugene W. Kelly, Jr. Spirituality and Religion in Counseling and Psychotherapy: Diversity in Theory and Practice (Alexandria, VA: American Counseling Association, 1995), 4-5.

Spiritual Development in Elderhood

Carl Jung: Stages of Life

Carl G. Jung, one of the pioneers of developmental psychology, delineated a theory of life span development.²⁰ Unlike Sigmund Freud's theory of psychosexual development in childhood, Jung divided the stages of a human life into four: (1) childhood, (2) youth, (3) the middle of life, and (4) old age. In the first years of life, a child exists in a state of mere consciousness without a developed ego or sense of self. Youth, the second stage of life, is delineated as the years between puberty and middle-age. During this stage, with the development of ego, one's personality and place in society are established. The goal of the first half of life is the involvement in the external world, becoming somebody in the society.

The third quarter of life, middle-age with onset of age 35 to 40, shows a tendency for persons to change into their opposites, not only in the physical realm but also in the psychological realm. Jung noted, for example, that older men become more "feminine" and older women become more "masculine."²¹ In his view, since the attempt to carry over the psychology of youth into middle-age can cause symptoms of mental disease, an individual must change one's psychology or else risk damaging one's soul. Clinically, Jung argued, it is "hygienic" for a midlife person to discover in death a goal or purpose toward which one can strive.

Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers,

²⁰ C. G. Jung, "The Stages of Life," in Modern Man in Search of a Soul, trans. W. S. Dell and C. F. Baynes (New York: Harcourt, Brace, and World, 1933), 109-31.

²¹ *Ibid.*, 123.

and none of them has been really healed who did not regain his religious outlook.²²

By religious outlook, Jung added emphatically, he does not mean subscription to a particular creed or membership in some religious organization. The reason that all the great world religions hold out the hope of an afterlife is to make it possible for one to live the second half of life with as much purpose and meaning as the first half. He insisted that in the second half of life the individual's attention turns inward, and that this inner exploration may help individuals find a meaning and wholeness in life that makes it possible for them to accept death.

Jung was one of the first psychologists to suggest that developmental changes in the personality are to be expected across all the stages of human life cycle. He presented an outline of a life-span developmental theory that highly reflected his personal experiences. Jung had special interest in the deep and sometimes hidden processes of inner growth through an internal dynamic with the psyche or soul, which urges an individual to become one's true self. He called this life-long process by which individual integrates the conscious and unconscious part of personality the process of "individuation," that can be understood as "coming to selfhood" or "self-realization."²³ The accomplishment of individuation is the developmental goal in the second half of life, namely coming to selfhood or self-realization, in which one achieves a definite sense of one's incomparable uniqueness. Jung's analytical psychology is thus widely regarded as a major recourse for personal spiritual growth and development.²⁴ However, Jung did not

²² C. G. Jung, "Psychotherapists or the Clergy," in Psychology and Western Religion, trans. R. F. C. Hull (Princeton: Princeton University Press, 1984), 202.

²³ C. G. Jung, "The Relations between the Ego and the Unconscious," in Portable Jung, ed. Joseph Campbell, trans. R. F. C. Hull (New York: Penguin Books, 1971), 121-22.

²⁴ Wulff, Psychology of Religion, 459.

take into due consideration the stage of old age—the last quarter of life—because he thought in extreme old age people descend again into the unconscious condition without any conscious problems.

Erik Erikson: Life Cycle Approach to Psychosocial Development

Unlike Jung, Erik H. Erikson extended Freud's theory of psychosexual development into an eight-stage, wholistic view of the life cycle.²⁵ Erikson outlined the psychosocial development of the individual across the entire life span through a series of formative transition experiences or crises with the development of identity as a central theme. The effects of maturation, experience, and social institutions on the growing individual are encompassed in his theory. His life cycle theory posits eight stages from infancy to old age. Each of these stages involves a focal tension or conflict between a positive growth-oriented strength and a negative growth-impeding weakness. The eight stages and developmental themes are: (1) infancy—basic trust vs. basic mistrust; (2) early childhood—autonomy vs. shame and doubt; (3) play age—initiative vs. guilt; (4) school age—identity vs. inferiority; (5) adolescence—identity vs. identity confusion; (6) young adulthood—intimacy vs. isolation; (7) adulthood—generativity vs. stagnation; and (8) old age—integrity vs. despair.

Among the eight stages, the final stage of old age is characterized by a critical tension between a sense of *ego integrity* (a basic acceptance of one's life as having been inevitable, appropriate, and meaningful) versus a sense of *despair* (fear of death). Erikson defined ego integrity as (1) an assurance of life's order and meaning, (2) a post-narcissistic love of the human's ego that conveys "some world order and spiritual sense"

²⁵ Erik H. Erikson, "Eight Ages of Man," in Childhood and Society, 2nd rev. and enl. ed. (New York: W. W. Norton, 1963), 247-74.

and (3) an “acceptance of one’s one and only life cycle as something that, by necessity, permitted no substitutions.”²⁶ When the fruits of each of the preceding seven stages successfully form and ripen in turn, the harvest in old age is a sense of integrity. Suggesting both coherence and wholeness, the term *integrity* implies an emotional synthesis of the other ego qualities in their most mature forms. There is a quality of closure to a life of integrity, a sense of world order and spiritual meaning. A person in old age can also feel a comradeship with peoples of distant times and other callings, with those who have left a heritage expressing human dignity and love. The lack of ego integrity, on the other hand, is signaled by *despair* over the fleeting passage of time and the impossibility of starting over. Unable to accept as ultimate the life cycle drawing to a close, the despairing individual approaches death with fear and disgust.²⁷

The dialectical struggle between these two opposing themes produces *wisdom* which is a kind of “informed and detached concern with life itself in the face of death itself” as opposed to *disdain*, that is, a reaction to feeling in an increasing state of being finished, confused, and helpless.²⁸ In the stage of old age, according to Erikson, the “existential identity” or gradually transcends the psychosocial self and underscores the presence of intergenerational links.²⁹ In another place, he recognized that the end of life cycle evokes “ultimate concerns” because a person may have to transcend the limitations of one’s identity.³⁰ Erikson’s life cycle theory provides more comprehensive understanding over the entire life span and more detailed description on the stage of

²⁶ Ibid., 268.

²⁷ Ibid., 268-69.

²⁸ Erik H. Erikson and Joan M. Erikson, *The Life Cycle Completed*, extended version (New York: W. W. Norton. 1997), 61.

²⁹ Ibid., 9, 73.

³⁰ Erik H. Erikson, *Identity, Youth, and Crisis* (New York: W. W. Norton, 1968), 140.

elderhood than Jung's theory. Erikson described ego integrity in a spiritual sense and put emphasis upon the necessity of transcendence of psychosocial self the stage of old age. However, he did not explain in detail what consists of the content of transcendence and how this development comes out in elderhood.

Robert Peck: Ego-transcendence in Elderhood

Unlike Erikson, Robert C. Peck elaborated the psychological development in the second half of life and introduced the concept of *ego-transcendence*.³¹ Based upon a study of some thousand businessmen, Peck presented several crucial psychological tasks of later life both in the middle age and in the old age. The developmental issues in old age are threefold: (1) ego differentiation vs. work-role preoccupation; (2) body transcendence vs. body preoccupation; and (3) ego transcendence vs. ego preoccupation.³²

The first developmental issue in elderhood, according to Peck, is ego differentiation versus work-role preoccupation. After retirement, some people seem to be able to reorient their lives in such a way that their identity is no longer dependent on their previous job. Many other things and activities assume the importance the job had earlier in relation to perception of the self. Others seem unable to let go of their earlier work career. Ego differentiation is the normal and healthy solution to this developmental crisis in old age, whereas job preoccupation prevents certain people from reaching this stage. In regard to the second issue of body transcendence versus body preoccupation, some old people become increasingly preoccupied with their bodies and physical illnesses to the

³¹ Robert C. Peck, "Psychological Development in the Second Half of Life," in Middle Age and Aging: A Reader in Social Psychology, ed. Bernice L. Neugarten (Chicago: University of Chicago Press, 1968), 66-92.

³² Ibid., 90-92.

point that they register every little new ailment and make it a major problem in life.

Others seem to transcend the body in the sense that they know all about their physical conditions and they take proper care of their bodies, but they never let life orbit around this. Peck maintained that body transcendence is the natural way of development in old age, which is thwarted for many elderly people.

The third issue for developmental tasks in the final stage of life, Peck claimed, is ego transcendence versus ego preoccupation. In the same way as the body, the ego should be transcended in old age. The knowledge of one's aging and the inevitability of death prompt a reorganization of the ego, where life is lived in a generous and unselfish way. Contributions to the culture through children and friendships are recognized as a possible way of self-perpetuation after death. This wisdom could induce an acceptance of death. For various reasons, however, some elderly people seem unable to reach such a stage and they develop the type of ego preoccupation and fear of death that Erikson referred to.³³ In short, Peck contended that acceptance of one's aging and unavoidable death should initiate the transcendence of both body and ego. He provided concrete contents and examples of transcendence in old age, including ego-transcendence. It seems that Peck's conception of ego-transcendence in elderhood exerted a significance influence upon the theory of *gerotranscendence*—transcendence in old age—which is proposed by Lars Tornstam.

Lars Tornstam: Gero-transcendence

Lars Tornstam, a Swedish scholar in social gerontology, goes deeper into the study of "gerotranscendence." Tornstam presents the idea of gerotranscendence as a new key concept for understanding the developmental process of aging and the transition into

³³ Ibid.

old age.³⁴ Gerotranscendence is a shift in meta-perspective, from a materialistic and rational vision to a more cosmic and transcendent one, normally followed by an increase in life satisfaction. A gerotranscendent individual, according to Tornstam, typically experiences a redefinition of the self and of relationships to others and a new understanding of existential questions.³⁵ The gerotranscendent person becomes less self-occupied and at the same time more selective in social activities. There is increased feeling of affinity with past generations and a decrease in interest in superfluous social interaction. There is also often a feeling of cosmic communion with the spirit of the universe, and a redefinition of time, space, life and death. Based upon comprehensive qualitative and quantitative researches, Tornstam describes characteristic signs of gerotranscendence as the following three dimensions:

(1) The Cosmic Dimension

- Time and childhood: Changes in the definitions of time and the return of childhood. The transcendence of the borders between past and present occurs. Childhood comes to life—sometimes interpreted in a new reconciling way.
- Connection to earlier generations: Attachment increases. A change from link to chain perspective ensues. The important is not the individual link (life), but rather the chain (stream of life).
- Life and death: The fear of death disappears and a new comprehension of life and death results.
- Mystery in life: The mystery dimension in life is accepted.
- Rejoicing: From grand events to subtle experiences. The joy of experiencing macro cosmos in micro cosmos materializes, often related to experiences in nature.

(2) The Dimension of Self

- Self-confrontation: The discovery of hidden aspects of the self—both good and bad—occurs.
- Decrease of self-centeredness: The removal of self from the center of one's universe eventuates.

³⁴ Lars Tornstam, "Gerotranscendence: A Theoretical and Empirical Exploration," in Aging and the Religious Dimension, ed. L. Eugene Thomas and Susan A. Eisenhandler (Westport, CT: Auburn House, 1994), 203-25.

³⁵ Lars Tornstam, Gerotranscendence: A Developmental Theory of Positive Aging (New York: Springer, 2005), 3-4.

- Development of body-transcendence: The care of body continues, but the individual is not obsessed with it.
- Self-transcendence: A shift occurs from egoism to altruism.
- Rediscovery of the child within: The individual experiences return to and transfiguration of childhood.
- Ego-integrity: The individual realizes that the pieces of life's jigsaw puzzle form a wholeness.

(3) The Dimension of Social and Personal Relationships

- Changed meaning and importance of relations: One becomes more selective and less interested in superficial relations, exhibiting an increasing need for periods of solitude.
- Role playing: An understanding of the difference between self and role takes place.
- Emancipated innocence: Innocence enhances maturity.
- Modern asceticism: An understanding of the petrifying gravity of wealth and the freedom of asceticism develops.
- Everyday wisdom: The reluctance of superficially separating right from wrong, and thus withholding from judgments and giving advice is discerned. Transcendence of the right-wrong duality accompanied by an increased broadmindedness and tolerance ensues.³⁶

Tornstam maintains that human aging, the very process of living into old age, encompasses a general potential toward gerotranscendence. To put it another way, gerotranscendence constitutes a late stage of life in a natural process toward maturation and wisdom. However, the development toward gerotranscendence cannot be considered as any uniform development that characterizes all aging persons. It is rather a developmental possibility, where the precise form of the gerotranscendence can differ from individual to individual.³⁷ In the extended version of The Life Cycle Completed (1997), Joan Erikson, wife and co-worker to Erik Erikson, endorses the concept of gerotranscendence which is elaborated by Tornstam.³⁸ In sum, Tornstam's theory of gerotranscendence, which is significantly conducive to the understanding of both

³⁶ Ibid., 73-74.

³⁷ Ibid., 74-75..

³⁸ Erikson and Erikson, Life Cycle Completed, 123-24.

psychological and spiritual development in the stage of old age, can be regarded as a viable model of spiritual development in elderhood.

Viktor Frankl's Logotherapy

Viktor E. Frankl, a Viennese psychiatrist who survived the holocaust in the Nazi concentration camps of Auschwitz and Dachau, developed a special theory for establishing meaning in life called "logotherapy," or meaning-centered psychotherapy.³⁹ Frankl employed the term logotherapy because the Greek word *logos* denotes "meaning." Logotherapy, which is called the Third Viennese School of Psychotherapy after Sigmund Freud's psychoanalysis and Alfred Adler's individual psychology, focuses on the meaning of human existence as well as on person's search for such a meaning. According to Frankl, this striving to find a meaning in one's life, that is *the will to meaning*, is the primary motivational force in human being and meaning can be extracted or found in any life situation as well as in any given moment.⁴⁰

Frankl's contributions to the field of psychotherapy and the implications for pastoral care and counseling have yet to be fully examined. His openness to multidisciplinary approaches to understanding the human condition has resulted in the tenets and concept of logotherapy being very adaptable to pastoral care and counseling for persons at every stage of life's journey, especially in the stage of elderhood.⁴¹ Frankl's logotherapy is particularly relevant to ministry with older adults because it

³⁹ Viktor E. Frankl, Man's Search for Meaning: An Introduction to Logotherapy (New York: Washington Square Press/Pocket Books, 1984), 120.

⁴⁰ *Ibid.*, 121.

⁴¹ Melvin A Kimble, "A Personal Note by the Guest Editor, " in Viktor Frankl's Contribution to Spirituality and Aging, ed. Melvin A. Kimble (New York: Haworth Pastoral Press, 2000), 5.

affirms the spiritual dimension of humanity and the dignity and worth of every person, even when they face “the tragic triad” of human existence such as pain, guilt, and death.⁴²

Basic Concepts of Logotherapy

From his own experiences in Nazi concentration camps and practices of psychotherapy, Frankl develops the three basic tenets or pillars of logotherapy: (1) the freedom of will; (2) the will to meaning; and (3) the meaning in life.⁴³ The *freedom of will* liberates individuals from determinism. Frankl acknowledges that individuals may not be free from certain conditions, but they are always free to choose their attitudes toward the circumstances they are in. By exercising individual freedom and taking a stand toward suffering they can rise above any predicament. Even though one’s body can be held in bondage, no one can take away the individual’s right to choose his or her attitude toward the situation or persons. We have a freedom to choose value orientations, a freedom to choose transcendence over the primacy of the self. The freedom of will resides, however, in the context of responsibility, responsibility toward oneself and others.

The *will to meaning* is considered the basic striving of human being to find and fulfill meaning and purpose in life.⁴⁴ The main goal of life, for Frankl, is not to gain pleasure or power, but to find meaning and value in one’s life. Individuals are willing to endure pain and hardship to the extent that suffering has a meaning. Frankl contrasts the will to meaning with the pleasure principle of Sigmund Freud and with the will to power principle of Alfred Adler which suggests that the primary motivation of humanity is to strive toward pleasure or power respectively. The drive to pleasure (Freud) or the will to

⁴² Frankl, Man’s Search for Meaning, 161.

⁴³ Viktor E. Frankl, The Will to Meaning: Foundations and Applications of Logotherapy, expanded ed. (New York: New American Library, 1988), 16.

⁴⁴ Viktor E. Frankl, “Self-transcendence as a Human Phenomenon,” Journal of Humanistic Psychology 6, no. 2 (fall 1966): 98.

power (Adler) is self-defeating and considered as derivatives of the will to meaning. Frankl puts it this way: “Pleasure is a byproduct or side effect of the fulfillment of our strivings, but is destroyed and spoiled to the extent to which it is made a goal or target.....The will to pleasure mistakes the effect for the end, the will to power mistakes the means to the end for the end itself.”⁴⁵

The third tenet of Frankl’s logotherapy is that there is always the *meaning of life*. The meaning of life can be found even in the most appalling circumstances, and up to the very last moment of life, but individuals have to discover it for themselves. It is the will to meaning and the freedom of will that enable humans to transcend external constraints to find meaning in existence. However, the meaning of life is unique for each person. Everyone is responsible to find meaning in different situations and to discover their own mission and purpose in life. When individuals are stripped of everything that makes life worth living, or when they are in the throes of battling with pain and despair, it is still possible to find meaning. According to Frankl, “It is precisely when facing such fate, when being confronted with a hopeless situation, that man is given a last opportunity to fulfill a meaning—to realize even the highest value, to fulfill even the deepest meaning—the meaning of suffering.”⁴⁶

Since logotherapy does not prescribe meaning, the psychotherapist can help the client gain a new perspective on life and explore new opportunities of finding meaning. Frankl contends that there are three avenues or three types of value by which an individual can discover meaning: creative, experiential, and attitudinal.⁴⁷ *Creative values*

⁴⁵ Viktor E. Frankl and James C. Crumbaugh, Psychotherapy and Existentialism: Selected Papers on Logotherapy (New York: Simon and Schuster, 1967), 5-6.

⁴⁶ Ibid., 14-15.

⁴⁷ Frankl, Man’s Search for Meaning, 170.

are based on what the person gives to the world, such as achievements and good deeds. One can find the meaning of life by creating a work or doing a deed. *Experiential* values refer to what the person receives from the world through experience something or encountering someone. Meaning can be found in an intense experience and a single moment of intense experience can provide meaning for a lifetime. *Attitudinal* values, or the third avenue to meaning in life, are realized by adopting the right attitude and taking a stand toward unavoidable suffering or an unchangeable situation. Even the helpless victim of a hopeless situation, facing a fate one cannot change, may rise above oneself, may grow beyond oneself, and by so doing change oneself. It is not suffering itself but failing to find meaning in suffering that causes people to despair. Frankl asserts that “everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances.”⁴⁸

Self-transcendence and Spiritual Dimension in Humanity

Self-transcendence, in Frankl’s logotherapy, is the essence of human existence. Frankl understands that being human is being directed and pointing to something or someone other than oneself: to a meaning to fulfill or another human being to encounter, a cause to serve or a person to love.⁴⁹ To put it differently, humans are not only oriented toward the world out there but are also interested in meanings to fulfill, and in other human beings. Only to the extent that someone is living out this self-transcendence does the person become truly human. The tenet of logotherapy that self-transcendence is the essence of human existence opens the door to a deeper understanding of the human capacity to dedicate and commit oneself to something or someone beyond one’s self.

⁴⁸ Ibid., 86.

⁴⁹ Frankl, “Self-transcendence as a Human Phenomenon,” 104; and Man’s Search for Meaning, 133.

In regard to the spiritual dimension in humanity, Frankl contends that there is not only an instinctual unconscious but a spiritual unconscious. Thus the content of the unconscious has been expanded to be differentiated into unconscious instinctuality and unconscious spirituality.⁵⁰ Logotherapy is a psychotherapy centered and focusing on the spiritual dimension as distinct from the instinctual dimension. Although the line between the spiritual and the instinctual cannot be drawn sharply enough, being human is not being driven but “deciding what one is going to be.” Thus, for Frankl, being human is being responsible—existentially responsible, responsible for one’s own existence.⁵¹

Being centered around the existential and spiritual core, human being is not only individualized but also integrated. The spiritual core, according to Frankl, warrants and constitutes oneness and wholeness in human. Wholeness in this context means the integration of physical, psychological and spiritual aspects.⁵² Thus, logotherapy examines not only the depths but also the heights of human existence. In other words, it attempts to reach out not only beyond the sphere of the physical, but also beyond that of the psychological, and take in the realm of the spiritual dimension of humanity. By term spirit, *Geist* in German, Frankl means the core or nucleus of the personality.

Furthermore, Frankl’s logotherapy recognizes that existential analysis uncovers—within the spiritual unconscious—unconscious religiousness. This unconscious religiousness can be understood as a latent relation to transcendence inherent in all persons, even if only on an unconscious level. One might conceive of this relation in terms of a relationship between the immanent self and a transcendent Thou. Thus the

⁵⁰ Viktor E. Frankl, The Unconscious God: Psychotherapy and Theology (New York: Simon and Schuster, 1975), 25.

⁵¹ *Ibid.*, 26.

⁵² *Ibid.*, 28.

spiritual unconscious is also the “transcendent unconscious,” the intentional referent of which may be called “God.”⁵³ In short, for Frankl, a religious sense is existent in each and every person, although buried, not to say repressed, in the unconscious.

Ultimate Meaning

While the spiritual dimension of humanity reflects the transcendent nature of human existence, Frankl maintains that there is a human capacity to will to understand God. Meaning at the human level is ‘down to earth,’ but there is also some sort of meaning that is ‘up in heaven.’ Frankl calls the latter “ultimate meaning,” that is, a meaning of the whole, of the universe, or at least a meaning of one’s life as a whole.⁵⁴ The ultimate meaning, however, necessarily exceeds and surpasses the finite intellectual capacities of human being because “the more comprehensive the meaning, the less comprehensible it is.”⁵⁵ The ultimate meaning eludes any scientific definition, but can be found in religion. Frankl defines religion as human search for ultimate meaning. Since religion guides the individual to find the ultimate meaning of life, the terms of faith and belief are another way of saying trust in ultimate meaning. Frankl notes, “Once we have conceived of religion in this way—that is, in the widest possible sense—there is no doubt that psychiatrists are entitled also to investigate this phenomenon, although only its human aspect is accessible to a psychological exploration.”⁵⁶

Frankl’s logotherapy thus exegetes what Reinhold Niebuhr characterized as the basic question of religion, namely, “the problem of meaning.”⁵⁷ It also dynamically

⁵³ Ibid., 61.

⁵⁴ Viktor E. Frankl, Man’s Search for Ultimate Meaning (Cambridge, MA: Perseus Publishing, 2000), 142.

⁵⁵ Ibid.

⁵⁶ Ibid., 17.

⁵⁷ Reinhold Niebuhr, The Nature and Destiny of Man: A Christian Interpretation, vol. 1 (Louisville, KY: Westminster John Knox Press, 1996), 164.

focuses on what Paul Tillich pointed to when he wrote: “Man is ultimately concerned about his being and meaning.”⁵⁸ In its recognition of the holistic nature of humanity including spiritual dimension, logotherapy appeals to what lies beyond the physical, psychological nature of a person. By emphasizing that a human being is not simply a psychosomatic organism, it introduces an understanding of personhood which affirms one’s capacity to find meaning in every stage of life, indeed, in the midst of suffering and dying. Therefore, according to Frankl, to be religious is to have found an answer to the question: What is the meaning of life?⁵⁹

Implications for Elderly Korean American Immigrants

An intensive study of Frankl’s logotherapy reveals its timely relevance for pastoral care and counseling, especially for older adult ministry.⁶⁰ The paradigm of logotherapy recognizes the spiritual dimension as the inclusive and encompassing dimension for comprehending and integrating human phenomena. Its existential analysis introduces an understanding of personhood which affirms one’s capacity to find meaning in life, even in suffering, dying and death. It is this spiritual dimension of human being that conveys a renewed awareness of self-worth and human dignity in the life stage of old age or elderhood.

Frankl insists that the existential vacuum, or the feeling of meaninglessness, is the experience of lack or loss of an ultimate meaning to one’s existence that would make life worthwhile. Among the elderly people, this state of inner emptiness may well be one of the causes of despair and depression that contributes to the high suicide rate, especially

⁵⁸ Paul Tillich, Systematic Theology, vol. 1 (Chicago: University of Chicago Press, 1951), 14.

⁵⁹ Frankl, Man’s Search for Ultimate Meaning, 17, 153.

⁶⁰ Melvin A. Kimble, “Logotherapy and Pastoral Counseling,” in Viktor Frankl’s Contribution to Spirituality and Aging, ed. Melvin A. Kimble (New York: Haworth Pastoral Press, 2000), 43-57.

after retirement and loss of the beloved ones. In order to effectively help the depressed elderly, pastoral caregivers and counselors should focus on helping them make meaning of life and find an ultimate meaning in life. The older adults who are facing physical or emotional suffering and death can have freedom and opportunity for finding the meaning of life to maintain their human dignity.

Frankl's logotherapy, or meaning-centered psychotherapy, also lends itself readily to pastoral or spiritual care and counseling for elderly Korean immigrants in the United States. Their religious belief and faith provide answers to many existential concerns, including the ultimate meaning of life. In exploring sources of meaning, it is indispensable to consider spirituality and religion as the mainsprings of ultimate meaning. Frankl's theory concerning the search for meaning in life can be applied to specific needs and problems of the elderly Korean immigrants who are mostly Christian. In sum, pastoral care and counseling, inspired by Frankl's logotherapy, can help older adults including the elderly Korean immigrants learn to live with dignity, meaning and purpose in the face of suffering, dying, and death. Let us now turn to the theory and practice of Guided Autobiography Group as a way of finding meaning of life among the elderly Korean American immigrants.

CHAPTER 4

Theory of Guided Autobiography Group

This chapter will examine the theories of Life Review and Guided Autobiography Group and explore their implications for pastoral ministry with older adults, particularly for elderly Korean immigrants in the United States. This chapter will begin with the significance of life review in the life stage of old age and discuss not only therapeutic implications of life review but also its implications for pastoral care and counseling for older adults. It will then delve into the theory of guided autobiography group by investigating its method, process, and therapeutic effects especially for elderly people. This chapter will conclusively discuss the implications of the life review process through guided autobiography group for the first generation Korean American immigrants.

Theory of Life Review

Significance of Life Review in Elderhood

Life review is a form of reminiscence designed for use with older adults, which seeks to foster personal integration and psychological growth through recalling and resolving past experiences. Robert Butler has been credited with bringing life review into focus for researchers and practitioners concerned with personal development and late life transitions.¹ Butler postulated reminiscence in older persons as part of a normal life review process brought about by the realization of approaching dissolution and death. It is characterized by the progressive return to consciousness of past experiences, particularly the resurgence of unresolved conflicts. These conflicts may be reviewed again and reintegrated. If the reintegration is successful, it may give new meaning and

¹ Robert N. Butler, "The Life Review: An Interpretation of Reminiscence in the Aged," *Psychiatry* 26, no. 1 (February 1963): 65-76.

significance to the older person's life and prepare him or her for death by mitigating fear and anxiety.

As the past marches in review, it is surveyed, observed, and reflected upon by the ego. Reconsideration of previous experiences and their meanings occurs, often with concomitant revised or expanded understanding. Such reorganization of past experience may provide a more valid picture, giving new and significant meanings to one's life; it may also prepare one for death, mitigating one's fears.²

In contrast to the pejorative understanding of reminiscence as wandering in the past, symptomatic of senility and psychopathology, Butler interpreted the life review as a universal mental phenomenon, particularly salient in old age, in response to the awareness of approaching death. In relation to Erikson's developmental stage theory of life cycle, the life review is seen as a mechanism by which the older adults deal with the crisis of ego integrity versus despair, and either conclude that one's life has been satisfactory and worthwhile or despair over the inadequacy of the life lived. The negative consequences can be obsessive rumination, depression or despair. Resolution and reintegration of past conflicts can contribute to the development of wisdom and integrity as a positive outcome of life review. It is affirmed that the process of life review is vitally connected to the attainment of ego integrity in the last stage of life.³ Thus, Butler proposes the life review as a normal developmental task of the later years characterized by the return of memories and past conflicts, which can result in resolution, reconciliation, integration, and serenity.⁴

Butler's seminal article on life review, which was published in 1963, had a significant impact on the fields of gerontology, geriatrics, nursing, social work,

² Ibid., 68.

³ Robert L. Richter, "Attaining Ego Integrity through Life Review," Journal of Religion and Aging 2, no. 3 (spring 1986): 1-11.

⁴ Robert N. Butler, "Life Review," in Encyclopedia of Gerontology Gerontology: Age, Aging, and the Aged, vol. 2, ed. James E. Birren (San Diego: Academic Press, 1996), 53.

psychology, occupational therapy, psychiatry, and even, the practice of pastoral care and counseling.⁵ Life review became the basis of numerous journal articles and doctoral theses, some of which concerned the psychology of human development in later life, rather than therapy. The American Association of Retired Persons develops a reminiscence program and has created training manuals. Many nurses and social workers have employed either life review or reminiscence therapy. Other psychotherapists, art therapists, and occupational therapists adopt the life review in their work with older adults. Pastoral care and counseling for the elderly people also has been considerably influenced by the theory and technique of life review.⁶

Therapeutic Implications of Life Review

Butler emphasized the role of the life review in successful aging by positing old age as a time of potential health and growth with a balanced view of old age as a period in which unique developmental work can be accomplished.⁷ Butler and his colleague Myrna Lewis employed the method of life review in individual and group psychotherapy for older adults.⁸ By actively encouraging recall of the past, according to them, the therapist can help older persons evaluate the meaning of their lives. Life review therapy is a more structured and purposive concept than simple reminiscence. It includes an extensive autobiography of the older person and testimony from his or her family members. Such memoirs can be preserved by writing, tape recording, or videotaping

⁵ Robert N. Butler, "Forward: The Life Review," in The Art and Science of Reminiscing: Theory, Research, Methods, and Applications, ed. Barbara K. Haight and Jeffrey D. Webster (Washington, DC: Taylor & Francis, 1995), xix.

⁶ William M. Clements, Care and Counseling of the Aging (Philadelphia: Fortress Press, 1979), 45-61.

⁷ Robert N. Butler, "Successful Aging and the Role of the Life Review," Journal of the American Geriatrics Society 22, no. 12 (December 1974): 529-35.

⁸ Myrna I. Lewis and Robert N. Butler, "Life-Review Therapy: Putting Memories to Work in Individual and Group Psychotherapy," Geriatrics 29, no. 11 (November 1974): 165-73.

them. Family photo albums, scrapbooks, genealogies and other memorabilia, as well as pilgrimages back to places important in their lives. A summation of one's life work or a summary of feelings about parenting by some means can be useful.

The goals and consequences of these steps include a reexamination of one's life that may result in expiation of guilt, the resolution of intrapsychic conflicts, the reconciliation of disturbed family relationships, the transmission of knowledge and values to those who follow, and the appreciation of one's meaningful life. Butler stressed that ethnic groups should help preserve their heritage through life reviews of their elders.⁹ In mentioning the importance of life review by immigrants to the United States, Butler and his colleague said:

Many older persons have an ethnic identity that has been ignored or forgotten. In many instances, first-generation Americans have been so involved in establishing themselves that they have not facilitated the transmission of the ethnic heritage of their immigrant parents to their own children. A resurrection of this identity can have positive personal and social value.¹⁰

They also asserted that the life review process by older persons may cultivate "elementality," the lively capacity to live in the present, through the direct enjoyment of people, nature, colors, warmth, love, humor, and beauty in any form.¹¹ Fears about time running out before death may be reduced and replaced with a sense of immediacy, or the here and now. The elemental things in life—children, friendship, nature, human touching, colors, shapes—gain significance as older people sort out the more important things in life from the less important. One of the interesting fringe benefits for therapists and listeners in the life review process for older adults is in obtaining a rich supply of information and models for their own eventual old age. As Lewis and Butler suggested,

⁹ Butler, "Successful Aging and the Role of the Life Review," 535.

¹⁰ Lewis and Butler, "Life-Review Therapy," 168.

¹¹ Ibid.

those who help older people with the life review receive in return the benefits of a rich supply of information including “a personal sense of life’s flow from birth through death, personal solutions for encountering grief and loss regarding old age and death, and models for growing older and for creating meaningful lives.”¹²

Life review method has been practiced in various settings, such as senior adult centers, in age-integrated psychotherapy group, and inpatient geropsychiatric wards. Clinicians observing the reminiscence process in the elderly have noted that it is useful for catharsis, provides coherence in the face of life transitions, offers a valued sense of identity, and improves self-esteem. Other possible outcomes include reduced death anxiety, a feeling of meaningful continuity between one’s past and present, assistance in dealing with depression, and an ability to live in the present.¹³ In short, the life review concept has helped demonstrate the therapeutic value of reminiscence for older people by eliminating prejudice against those who reminisce. The method of life review has also contributed to a better understanding of late-life and end-of-life development as well as development across the life span.¹⁴

Implications for Pastoral Care and Counseling

The theory of life review is theologically compatible with pastoral care and counseling for the elderly people. The basic assumption in life review therapy is that each person is of worth and is able to develop and grow during any stage of life, including old age or elderhood, is parallel with the Judeo-Christian tenet that people are made in the image of God. The spiritual or religious implications of life review become

¹² Ibid., 169, 173.

¹³ Randy Georgemiller, “Reminiscence Therapy,” in Dictionary of Pastoral Care and Counseling, ed. Rodney J. Hunter, et al., expanded ed. with CD-ROM (Nashville: Abingdon Press, 2005), 1070-71.

¹⁴ Robert N. Butler, “Life Review,” in Encyclopedia of Gerontology, 2: 57-58.

obvious when one examines the goals, expectations, and emotions surrounding this process. Lewis and Butler state: “All the truly significant emotional options remain available until the moment of death—love, hate, reconciliation, self-assertion, and self-esteem.”¹⁵ This remark points to life review as a very active process involving a person who is capable of change and development at every stage of the life cycle. While life review involves looking at the past, the emphasis is on the present: a quest for meaning and for reconciliation. Thus, the concept of life review is an excellent expression of the Judeo-Christian belief that each person is made in the image of God. To put it another way, each individual possess worth and dignity; every stage of life, including old age, has intrinsic value and potential for growth and development.¹⁶

Life review can not only bring a sense of order and coherence to one’s life, but can also resolve emotional issues, such as guilt and resentment. Melvin Kimble maintains that the implications of life review for pastoral care and nurturing the elderly are obvious and myriad.¹⁷ According to Kimble, there is a sense of urgency for the elderly to share their life story. Memory enables persons to hold fast to their identity and to shape and interpret it in new ways. By remembering connections can be made and the patterns and designs of one’s life can be discovered. Life review, thus, provides a configuration, a mosaic of meaning in life, and facilitates the next stage which includes death. Life review, in other words, helps older adults tell their life story, who they are and where they have been.

¹⁵ Lewis and Butler, “Life-Review Therapy,” 169.

¹⁶ Bruce J. Horacek, “Life Review: A Pastoral Counseling Technique,” in Spiritual Well-Being of the Elderly, ed. James A Thorson and Thomas C. Cook, Jr. (Springfield, IL: Charles C. Thomas, 1980), 100-07.

¹⁷ Melvin A. Kimble, “Aging and the Search for Meaning,” in Spiritual Maturity in the Later Years, ed. James J. Seeber (New York: Haworth Press, 1990), 111-29.

Life review is, Kimble asserts, a phenomenological approach in seeking to understand the “lived world” of a person.¹⁸ In pastoral care and counseling, life review is a process that requires responsive listening as a person shares the story of his or her life. More than a sentimental journey back through time, life review helps that person identify meaning in his or her life. It chronicles not only a person’s encounter with life, but also with God. Memory reveals God’s presence in people’s lives. Skilled pastoral care that understands the dynamics of life review can help older persons retrieve events from their memories that mediate God’s graciousness to them.

Moreover, through their ability to convey the healing word of God’s forgiveness, ministers who are trained in the art of pastoral care and counseling can address the sense of despair and guilt that have continued to fester throughout time. Because emotional and spiritual options remain open until death, reconciliation and healing remain viable possibilities.¹⁹ In sum, life review can be a useful tool in pastoral care and counseling for assisting older adults to become aware of the continuity and meaning of their lives.

Theory of Guided Autobiography Group

Significance of Guided Autobiography

Guided autobiography, created by James E. Birren, is a semi-structured, topical, group approach to life review. Guided autobiography can be defined as a semi-structured process for life review that incorporates individual and group experiences with autobiographical writings.²⁰ Birren began his interest in this approach while teaching a summer course in adult development and aging at the University of Hawaii in 1976.²¹

¹⁸ Ibid., 125.

¹⁹ Ibid., 125-26.

²⁰ Birren and Cochran, 5.

²¹ James E. Birren, “The Best of All Stories,” *Psychology Today*, May 1987, 91-92.

Using this method, Birren and his colleagues have collected autobiographical statements from participants in a course entitled “Psychological Development through Autobiography” at the University of Southern California.²² From the viewpoint of human development, gaining perspective on one’s own life is very important in order to find and clarify meaning in the accumulated experience of a life time. Particularly in the late years, a person needs to believe that his or her life has mattered and that it has a purpose or an impact on the world. Guided autobiography can enhance these feelings and can promote successful adaptation to old age.²³ A grasp of the fabric of one’s life can make a significant contribution to spiritual well-being in later life. When it results in a written form, it can also create an important legacy for families.

The method and the uses of Guided Autobiography can facilitate the life review process. A central principle underlying this approach is that the life review is productively done as part of guided process that directs attention to major life themes. Participating in guided autobiography group can help individuals recall details of their lives, identify their strengths and weaknesses, develop a sense of meaning and coherence about their lives, and accept their lives as they have evolved. An autobiography is a story of a life, the explanation or interpretation of this life by the individual who has lived it. The content or products of guided autobiography are a source of data about individual development and the social and historical influences on individual lives. Guided autobiography is one of the excellent avenues to insights about the way life is experienced from the inside, including the experience of growing old.

²² James E. Birren and Bonnie Hedlund, “Contributions of Autobiography to Developmental Psychology,” in Contemporary Topics in Developmental Psychology, ed. Nancy Eisenberg (New York: John Wiley & Sons, 1987), 403.

²³ Birren and Deutchman, 1.

Guided autobiography is designed to combine individual and group experiences, incorporating (1) group interaction and leadership to sensitize participants to overlooked past and to generate new perspectives on the issues of their lives; (2) personal and private reflection and the writing of two-page life stories on selected life themes; and (3) reading these life stories and sharing thoughts and feelings in a mutually supportive group, moderated by a group leader or facilitator.²⁴ Sharing life stories with other group members also refreshes one's memories of the neglected past. This process reinforces the motivation to review life, allows participants to reexperience parts of themselves in the stories of others, and provides a context for the development of new friendships.

Method of Guided Autobiography

As a semi-structured, topical, group approach to life review, the method of guided autobiography is an educational process of bringing one's understanding of the past into the present in order to integrated the experiences and events of one's lifetime.²⁵ As such, it combines and extends several of the strengths of other life review techniques. Guided autobiography entails a written component, facilitating in-depth and personal reflection, further scrutiny of one's past, and an appreciation of the tapestry of one's life. It also incorporates a group experience, enhancing recall, reinforcing participation, and promoting self-esteem.

A unique feature of guided autobiography is its structured nature. This follows from the conviction that certain themes elicit especially salient memories and form common threads that run through the life and bind the fabric of the life story. The themes

²⁴ Ibid.

²⁵ Brian de Vries, James E. Birren, and Donna E. Deuchman, "Method and Uses of the Guided Autobiography," in The Art and Science of Reminiscing: Theory, Research, Methods, and Applications, ed. Barbara K. Haight and Jeffrey D. Webster (Washington, DC: Taylor & Francis, 1995), 165-66.

in guided autobiography are devised to elicit reminiscence, or the recall of events from the past, in areas that are likely to be evocative of the important experiences and emotions of a life. In guided autobiography, participants typically write two-page autobiographical essays on each of nine themes. The themes and the sequence that have been most often used are: (1) The major branching points in my life; (2) My family; (3) My career or major life work; (4) The role of money in my life; (5) My health and body image; (6) The loves and hates over my lifetime; (7) My sexual identity, sex roles, and sexual experiences; (8) My experiences with death and ideas about dying; and (9) The history of my aspirations and life goals and the meaning of my life.²⁶ Other elective themes have included friendships; the role of music, art, or literature; experiences with stress; social networks and social support; and the role of education.

The themes represent powerful issues that run through the life course and bring about significant memories. The accompanying questions identify issues and promote reminiscences that are important to a life theme. They remind participants of memories that may not otherwise readily recalled, and provide a wider range of perspectives in addressing aspects of life review. In other words, the themes and accompanying sensitizing questions encourage creative and divergent thinking about oneself and one's life. The purpose of the sensitizing or priming questions is to guide and stimulate thought about the issues, rather than restrict thinking process or elicit specific answers.²⁷

Process of Guided Autobiography

Guided autobiography comprises two steps. Each participant writes autobiographical essays on preselected themes and then reads these essays aloud to share

²⁶ Birren and Deutchman, 2-3.

²⁷ de Vries et al., "Method and Uses of the Guided Autobiography," 166-68.

in a group setting. The process is typically and productively completed in 10 sessions over the course of 2 weeks, meeting daily for about two or three hours, while other groups can meet weekly over 10 weeks. Groups most often include five to six participants and a facilitator. A number of groups may be conducted simultaneously, as space and number of small-group facilitators permit. It is generally not recommended that new members be added after the first group meeting because a late addition may disrupt the natural progression of sharing and the development of group cohesion.

In the first meeting of the group, organization and introduction are accomplished. Expansive thinking is encouraged by asking participants at the first session to write 10 words that best describe themselves and identify the 3 that are most descriptive. Related to such self-descriptors are the metaphors individuals use to describe their lives. For example, group members may be asked what animal they think they most resemble, the type of animal they think their friends would say they resemble, and the animal that they would most like to resemble. This focus on ideal, actual, and public interpretations of the self helps the group participants become more divergent in their thinking and feel at ease in self-disclosure.²⁸

At each subsequent meeting, approximately a half hour is devoted to the discussion of the issues and sensitizing or priming questions of the theme that will guide the following meeting's interaction. The group leader or facilitator distributes and reads aloud the description of the topic and elaborates on the questions. The remaining 90-120 minutes is devoted to the reading of the autobiographical essays in group setting. Each participant is allotted approximately 15 min to read and elaborate on his or her essay; an additional 5 minute per person is given for group feedback and reflection. The group

²⁸ Ibid., 166-67.

facilitator moderates this discussion, ensuring that basic group principles and rules are respected.²⁹ It is common practice that the last group meeting occasions a social event, often a share meal, celebrating the lives that have been shared. Group participants often decide to continue meeting on their own or to arrange reunion meetings to update their autobiographies.

The Group Process

A crucial feature of the guided autobiography process is the sharing of the life review and the exchange of life stories with other members of the group. The exchange of one's past with other persons reinforces the motivation to participate. What may be difficult to write can sometimes be easily expressed in the group context and new associations may arise from the group discussion. Birren suggests that "the facts and the feelings take on a living quality for both readers and listeners as each new session builds on previous sessions."³⁰ Participants are enriched by the opportunity to review similarities in experience and can develop a sense of universality of lives. At the same time, contrasts between the life stories highlight the range of individual differences and the uniqueness of human experience.

The group experience provides the opportunity for individuals to see themselves in the lives of others, recalling events that might have otherwise been forgotten and facilitating the expression of feelings about events that they might have thought were inappropriate. The confidence and trust of the group enhance recall. Group members also serve as agents of support and feedback to one another. The distribution of attention among group members has the effect of reducing stress on any one individual and

²⁹ The group principles and rules in guided autobiography will be discussed in detail in the next chapter of this dissertation.

³⁰ Birren, "Best of All Stories," 92.

providing support in dealing with what may be painful memories. Friendship and confidant relationships develop as participants share life stories and emotions.

A key dimension of the group interaction in writing and exchanging life stories is the process of *developmental exchange*, which refers to the incremental and mutual exchange of personally salient and meaningful information.³¹ Participants who are involved in the developmental exchange during guided autobiography “move from tentatively and guardedly alluding to important features of their lives toward an increasingly open sharing of significant personal information.”³² In the process of developmental exchange, group members implicitly take into account the affective importance of the shared information and trade personal vignettes of equivalent affective value, though not necessarily similar in content. Over time, the developmental exchange builds on itself and leads to even greater self-disclosure as trust is established and the group forms bonds.

The power of the group experience notwithstanding, writing one’s autobiographical essays is an integral part of the guided autobiography process. As Birren and colleague suggest, “Personal, private reflection and the motivation to delve deeply into the banks of the memory are summoned by the task of writing down one’s recollections.”³³ Writing serves to stimulate further recall and help one organize one’s thoughts. A participant can thus rehearse what will be shared in the group and highlight experiences that are more significant, thereby optimizing his or her time in group

³¹ Birren and Hedlund, 410-11.

³² Birren and Deutchman, 44-45.

³³ Ibid., 57.

interaction. The written life stories serve as a permanent record or as a template for the composition of a more comprehensive autobiography.³⁴

Therapeutic Effects of Guided Autobiography

Guided autobiography is not intended to be used as formal therapy since it is not actively directed toward the relief and amelioration of psychological problems. It does, however, have natural therapeutic value, or healing powers that result from the reconciliation of long-standing issues and the insights afforded by supportive group members.³⁵ Guided autobiography is a kind of meaning-making exercise and provides examples of living for those who participate. The benefits of guided autobiography extend well beyond producing written accounts of one's life. The life stories of others in the group stimulate old memories or forgotten reminiscences. This process of enlargement of past recall is a great advantage of the method over the solitary writing of one's autobiography. For participants, there is the by-product of making new friends and confidantes who may play active future roles in his or her life.³⁶

One way of describing the experience of writing one's autobiography and sharing it with a small group is that one's life becomes more integrated and more acceptable through this process. In reviewing the literature on human development and benefits of life review and autobiography, Birren and coworker summarized the following positive outcomes:

- Sense of increased personal power and importance;
- Recognition of past adaptive strategies and application to current needs and problems;
- Reconciliation with the past and resolution of past resentments and negative feelings;

³⁴ de Vries, et al., "Method and Uses of the Guided Autobiography," 169-70.

³⁵ Birren and Deutchman, 3.

³⁶ de Vries, et al., "Method and Uses of the Guided Autobiography," 172.

- Resurgence of interest in past activities or hobbies;
- Development of friendships with other group members;
- Greater sense of meaning in life;
- Ability of face the nearing end of life with a feeling that one has contributed to the world.³⁷

It is also reported that writing one's life stories through guided autobiography enhances spiritual well-being and spiritual growth.³⁸ Since such outcomes are the goals of professionals including pastoral counselors who work for older adults, the method of guided autobiography can be a valuable tool for psychiatry, psychotherapy, nursing, psychology, adult education, social work, senior center administration, and religious institutions such as church and synagogue.

The opportunity to integrate or make sense of one's life as it has been lived in relation to how it might have been lived is important for the people in the life stage of old age or elderhood. Most older adults need to reconcile past values and goals with present realities. In this regard, guided autobiography provides a chance for the older adult to: reconcile the way a life has been lived; clarify and supply details of the legacy he or she wishes to leave behind; modify plans and choose new activities; and reaffirm the value of past and derive a feeling of fulfillment in life.³⁹ Guided autobiography is best fit for older adults, and it is especially beneficial for them since contemporary society in general does not offer the chance for older persons to review and tell their life stories. In sum, the process of guided autobiography is favored for older adults, including elderly Korean immigrants, because the small groups act a peer support method and as a way of stimulating and enhancing the recall of earlier life experiences.

³⁷ Birren and Deutchman, 4-6.

³⁸ Barbara J. Hateley, "Spiritual Well-Being through Life Histories," Journal of Religion and Aging 1, no. 2 (winter 1984): 63-71; and Telling Your Story, Exploring Your Faith: Writing Your Life History for Personal Insight and Spiritual Growth (St. Louis: CBP Press, 1985).

³⁹ Birren and Deutchman, 6.

Implications for Elderly Korean American Immigrants

How are the theories of life review and guided autobiography group relevant to the situation of the elderly Korean immigrants in the United States of America? First of all, the life review process through guided autobiography group could help Korean older adults adapt to new life challenges such as retirement and bereavement in their adopted environment. Writing one's autobiography can enhance the conviction that one's life is meaningful. Guided autobiography reveals ways in which a person has maintained continuity throughout life. Awareness of continuity provides inner strength that can greatly enhance one's sense of meaning in life.⁴⁰ Taking inventory of the strategies used to successfully navigate changes over the life course is a significant resource in the later years. As the first generation of immigration, the elderly Koreans can renew confidence in their ability to adapt and form the basis for future choices through the process of guided autobiography. To put it differently, guided autobiography process could help the Korean older adults come to terms with their immigrant lives and to meet future changes with increased confidence and competence. In addition, the friendships and support group as result of guided autobiography could function as an indispensable social network for the elderly Korean immigrants.

Secondly, the method of guided autobiography for the elderly Korean immigrants may contribute to the intergenerational connectedness through the creation of written legacy for their own families. At the family level, guided autobiography invariably evokes memories of family episodes and can assist Korean older adults in seeing themselves and families with empathy and in using their insight for the benefits of younger generations. Explorations of past transitions are relevant not only to the older

⁴⁰ Ibid., 14.

adults who are the first generation of Korean American immigration but also to other family members who are probably ignorant of the prosperities and adversities of the former generation. Sharing autobiographical writings can provide family members with bridges to historical times they may not have known or understood and assist younger generations in synthesizing their own identities. In this process, older persons may represent “living stories” of family tradition and transcendence. Thus, sharing of the family history written through guided autobiography process may create a legacy instilling a sense of belonging and continuity in the family level.⁴¹

The third implication, in a similar vein, is that ethnic minority groups in the United States, such as Korean immigrants, can preserve their cultural heritage and ethnic identity through life review and guided autobiography of their elders who are the first generation of immigration. As U.S. society becomes increasingly diverse ethnically, issues of cultural and ethnic identity and their role in mental health become more and more important. Acceptance of one’s heritage and the need to “connect” with grandparents and parents can represent positive influences in the development of self-esteem among younger generations. Guided autobiography can thus facilitate the transmission of ethnic identity and cultural heritage of the first generation Korean immigrants to their posterity.

Fourthly, in the faith community level, writing and sharing through guided autobiography groups may also be conducive to creating an invaluable legacy which may reveal the whole history of a faith community, for instance, of Loma Linda Korean SDA Church, from its onset through period of growth to the present situation. In this sense, the elderly church members are “living histories” who laid the foundation stone, shared

⁴¹ Ibid., 17-18.

the difficulties in immigration process, and developed the church with a large congregation. As mentioned above, however, the church is faced with the polarization between older generation who mainly speak Korean and younger generations who only speak English. Furthermore, some young adults tend to leave the church because of cultural and generational gaps with their parents and grandparents. In this situation, the written histories by the elderly congregants through guided autobiography may bridge the gap between the former and latter generations and may inculcate both of them with a sense of belonging and continuity in the faith community level.

Finally, guided autobiography could provide insights into issues of spiritual development and the role of religion in adaptation and maturation of the elderly Korean immigrants. In recent years, psychology and social sciences have recognized that many older persons interpret their lives in spiritual or religious terms. The literature supports, according to Birren and colleague, the view that autobiography provides unique insights into the internal world of the individual and that “religion or individual belief system” is among the major categories of meaning in life, which includes altruism or service, personal growth, and personal relationships.⁴² Thus, guided autobiography could reveal the role of spirituality and religion in coping and adaptation process among the first generation Korean immigrants in their adopted environment.

In summary, the implications of the life review process through guided autobiography group for the first generation Korean immigrants are (1) to maintain a sense continuity in their later years by making sense out of their immigrant life; (2) to contribute to the intergenerational connectedness through the creation of written legacy

⁴² James E. Birren and Betty A. Birren, “Autobiography: Exploring the Self and Encouraging Development,” in Aging and Biography: Explorations in Adult Development, ed. James E. Birren, et al. (New York: Springer, 1996), 283-99.

for their own families; (3) to transmit their cultural heritage and ethnic identity for the next generations; (4) to contributing to the history of faith community; and (5) to reveal the role of spirituality and religion in adaptation and maturation of the elderly Korean immigrants.

CHAPTER 5

Practice of Guided Autobiography Group

This research originated from a class called “Guiding Autobiography Groups for Spiritual Growth Project” which is offered for seminary students by Professor William M. Clements at Claremont School of Theology in Claremont, California. This class is designed to prepare seminary students and clergy leaders to lead and conduct “spiritual growth through autobiography groups” in their own church or faith community settings. The course objectives are to learn about oneself and others in ways that enhance personal growth and further professional development; to develop and practice the leadership skills necessary to conduct Guided Autobiography Groups as a means of providing group pastoral care for persons in adulthood and elderhood; to expand and refine sensitizing questions for each theme, paying particular attention to questions intended to facilitate growth in the spirit; and to reflect upon and develop a written model of Guided Autobiography Groups for possible implementation in a setting of one’s choice.

I took the class and participated myself in the process of Guided Autobiography Group in 1997. This class inspired and motivated me to work out a model for elderly Korean immigrants and to implement a workshop of guided autobiography group with Seventh-day Adventist older adults at Loma Linda Korean Adventist Church setting in the spring of 2002. This chapter will describe what I did as the group leader for the conduct of Guided Autobiography with a group of Korean Adventist older adults at the church. It will also explain the process of recruiting participants, the role of group leader or facilitator, the goals and rules of group members, the meeting schedule of ten sessions with the themes and sensitizing questions tailored for Korean Christian older adults, the

small-group dynamics, and the evaluation and wrapping-up procedure at the final session of guided autobiography group. This chapter will finally make a reflection on the process of Guided Autobiography Group by discussing significant issues that were raised along the course of workshop.

Process of Recruiting Participants

As the leader of guided autobiography group, I identified the audience, recruited participants, adapted materials to the needs of the group, scheduled the time and location of group sessions and arranged for facilities, and provided supports to group participants. For this case study, the researcher targeted the audience of Korean elderly people who are the first generation immigrants and congregants of Korean Seventh-day Adventist (SDA) Church in Loma Linda, California.

The City of Loma Linda was selected by U.S. National Institute on Aging as one of the cities, along with Okinawa, Japan, and Sardinia, Italy, whose residents live longer, healthier lives than people in other parts of the world.¹ The majority of Loma Linda residents are Seventh-day Adventists who follow the healthy lifestyle and observe the Sabbath on Saturday, socializing with other church members and enjoying sanctuary in time that helps relieve stress—a combination of health and religion. The Adventist Church has preached and practiced a message of health; it expressly forbids smoking, alcohol consumption, and eating biblically unclean foods, such as pork. A study funded by the National Institutes of Health found that the Adventists' habit of diet and health-oriented lifestyle positively affects their life expectancy by four to ten years longer than the average Californian.²

¹ Dan Buettner, "The Secrets of Long Life," National Geographic, November 2005, 2-26.

² Ibid., 22-26.

The congregation of Loma Linda Korean SDA Church consists of approximately five hundred members who are mostly first generation immigrants from South Korea and their adult children and offspring. The Seniors' Association of the church, with more than one hundred older adults over the age of sixty-five, is one of the most active and growing groups in the congregation. Besides the existing elderly members who are enjoying longevity, a significant number of retired Korean Adventists are moving into the Loma Linda area from other parts of North America to live close to their families and friends and to join the faith community.

As an ordained deacon and lay leader, I initiated the process of creating a guided autobiography group by contacting the senior pastor and the president of the Seniors' Association of the church. I presented the plan of conducting a workshop of guided autobiography group and explained to them its potential benefits for participants and the faith community. It was fortunate that the church leaders acknowledged the necessity of such group activity for the elderly congregants. The proposed project obtained the approval of the Church Board. I thus made an announcement in the church bulletins and newsletters to recruit participants with the description of introduction and themes of guided autobiography group as follows:

The elderly congregants of Loma Linda Korean Church have fulfilled many great things as the first generation immigrants and as the founders of Korean Seventh-day Adventist Churches in the United States. You are now at a critical point in your lives anticipating retirement or already retired from your professions and church services. The workshop of guided Autobiography group can help you explore what you have accomplished in the New World, and help you identify lifelong strengths that can assist adaptation in your later years. It can also facilitate your spiritual growth or development as you face the new crossroads in your life. By completing a workshop of guided autobiography group, you can create significant legacies for your family and for your church.

Guided autobiography combines individual and group experiences, including (1) private reflection and writing of two- or three-page life stories on

assigned themes and (2) reading these life stories and sharing thoughts and feelings in a supportive group. The group will meet once a week for three hours each time for ten weeks. You will be asked to write and share a series of brief autobiographical life stories based on the following themes:³

1. Major branching points in my life
2. My family
3. My career or major life work
4. My immigration experience
5. My health and body image
6. My spiritual journey or pilgrimage
7. My experiences with and ideas about death
8. My retirement plan
9. Theme of one's own choice: Alternative themes

Role of Group Leader

Once the announcement of the workshop for guided autobiography group was made, I started the process to select and recruit group participants. In the ten-week workshop, according to Birren and Cochran, twenty to twenty-five participants are a good working size. After the general discussion in the first half, this large group breaks into smaller groups of five to six participants for sharing work and receiving feedback in the second half of each session. The ideal small-group size is five to six people. Small groups of fewer than five people may have difficulty discussing and sharing fully if one or two members are absent.⁴ As the group leader with little experience in guided autobiography, I decided to limit the enrollment to maximum seven participants. Since this kind of workshop was new to Loma Linda Korean Church, there were no co-leaders or facilitators who could help me in the small-group discussions in the second half of each session.

As soon as the workshop for guided autobiography group was publicized in the church, many elderly congregants contacted me in person or by phone to inquire about

³ This announcement was adapted from Birren and Deutchman, 30-31.

⁴ Birren and Cochran, 35.

the nature and method of the workshop. I thus personally met and engaged in phone conversation with each prospective member before acceptance into the group. It was advantageous to utilize the valuable resources and information provided by staff of the Seniors' Association who could help identify and screen potential group participants. Although almost anyone can participate, the group leader should consider the effective functioning of the group when choosing members. For example, it would not be beneficial to create a group that combined well-functioning older adults with people with cognitive disturbance such as dementia.⁵ The emphasis on recruiting members in the church setting, however, heavily rested on self-selection, that is, voluntary participation in the workshop. Eight elderly church members were present at the first session, but six participants finally enrolled in the workshop of guided autobiography group. The costs and expenses were covered through financial support from the Seniors' Association of the church and through the revenues generated by charging nominal fee to participants.

The role of workshop leader, for me, was a kind of guide to an uncharted adventure for group members. As mentioned earlier, guided autobiography is not a form of therapy designed to solve psychological problems. Participating in an autobiography group can lead group members to personal insights and experiences that may feel therapeutic to them, but group leaders should not act as therapists. Instead, the leader's efforts should be focused on helping participants organize, record, and share the real events of their lives without encouraging a problem-solving atmosphere.⁶ Since I have

⁵ Birren and Deutchman, 34.

⁶ The group leaders of guided autobiography, according to Birren and Cochran, need not be licensed therapists or psychologists, but certain qualifications do apply as follows: (1) previous experience of participating in an autobiography group; (2) experience in leading small groups; (3) ability to be supportive and empathetic; (4) good organizational skills and flexibility; (5) familiarity with autobiographical and other writing; (6) good listening and communication skills; (7) a good sense of humor; (8) humility; and (9) commitment and interest. Birren and Cochran, 21-26.

already participated in the process of guided autobiography group, I as the group leader could approach the workshop feeling less uncertain about my role in the group. Without limiting or inhibiting the natural development of the group process, I set some personal goals as following:

- To arrive early to create a welcoming atmosphere
- To greet individual participants by name as they arrive
- To encourage each participant to write and read one's two or three pages of life stories
- To listen attentively and acknowledge what is being said
- To encourage each participant to interact with another group member at least once during each small-group session
- To promote bonding between group members by permitting them to interact freely with patience and acceptance
- To encourage comfortable, spontaneous, positive feedback from group members, while being careful to ensure a fair distribution of time among them
- To avoid pressuring participants to discuss subject with which they feel uncomfortable.
- To be a trusted confidant and promote confidentiality in the group
- To refrain from offering interpretations of life stories.⁷

For the implementation of a guided autobiography group for ethnic minorities such as the elderly Korean immigrants, it is important that the group leader should be bilingual. To put it another way, the group leader has to be able to utilize both English and the native language of the targeted audience. In this case, all the participants of guided autobiography workshop were the first generation immigrants who were born and raised in Korea and came over to the United States when they were already grown-up. Consequently, their primary language is Korean even though some of them speak English very well. As the group leader, I not only translated all the materials originally written in English into Korean, but also adapted materials to the needs and interests of the specific group. Thus, all the discussions in this guided autobiography workshop took place in Korean and the group participants could write all their life stories in Korean.

⁷ Birren and Deutchman, 27-28; Birren and Cochran, 30-31.

In addition to the language issue, the group leader has to be very sensitive to the issues of faith and religion which would be talked and discussed about along the process of guided autobiography group. In this case, especially, because all the group members were Seventh-day Adventists, the group leader needed some comprehension about Adventism in order to fully understand and effectively communicate with the participants. The rule of thumb with regard to the religious issue in the process of guided autobiography, therefore, was that the group leader as well as the participants should respect the others' faith and spirituality without judging them according to one's own.

Goals and Guidelines for Group Participants

The workshop of guided autobiography group for the elderly Korean immigrants was held at the library conference room of Loma Linda Korean SDA Church for ten weeks in the spring of 2002. The group met every Thursday morning for three hours at a session. At the first meeting, I, as the group leader, introduced myself to the participants and explained to them the nature and structure of guided autobiography group. I asked them to introduce each other and to make one or two statements about why they were interested in guided autobiography. I then took initiative in creating the culture of the group by establishing rules that would govern its conduct and helping to guide the development of relationships among group participants. The group rules were discussed early in the life of the group and were agreed upon by all members. For effective group interaction, thus, it was suggested that all participants understand the structure of the workshop and be committed to the following goals:

- Refreshing and recalling the memories and events of their lives
- Organizing their life stories
- Sharing their life stories with others
- Attending all meetings, if at all possible

- Completing all writing assignments
- Listening actively when others are sharing in order to learn from their stories
- Offering supportive, encouraging, and empathetic feedback after group members have shared their work
- Avoiding interpretation or evaluation of what others read or say
- Avoiding comments or comparisons that imply judgment of the choices, feelings, beliefs, or opinions of other group members
- Respecting the confidentiality of all information shared in the group
- Enhancing everyone's enjoyment of the group by sharing time equally, participating fully, and showing respect and concern for each group member⁸

While discussing these basic goals and guidelines for the success of the group dynamics, I strongly emphasized the importance of confidentiality so that what the participants share in the guided autobiography would not be repeated outside the group.

Workshop Outline

At the first session of guided autobiography, I as the group leader handed out copies of an Information Form (Appendix A) and asked participants to provide the information regarding name, address, phone numbers, date of birth, year of immigration, education, career, and goals or expectations for the guided autobiography group. I explained that this information would be used to create a roster and to adapt the workshop to the group's interests. The group leader then collected the forms and kept them for reference during the workshop.

At the outset of the autobiography group process, some participants expressed feeling of anxiety about their writing skills, and about whether they would feel comfortable and successful in the workshop. I thus attempted to lessen this anxiety by encouraging the group members to write their life histories from the heart without worrying about literary style or skill. I also stressed that the role of guided autobiography was to help participants remember their life stories and to organize them in a way that

⁸ Birren and Cochran, 38-9.

makes some sense to them and others. I explained that sharing these written stories would help them understand their own lives better because other people's stories might trigger more memories. I emphasized, however, what participants would choose to share was entirely up to them and no one could pressure them to share more than they feel comfortable sharing.

In order to encourage participants to introduce themselves and begin interacting with one another, I as the group leader utilized an icebreaker group activity as follows. First, I wrote on the board the list of name, birthplace, and memory about a favorite childhood food. I asked participants to pair up with the individual on their right or left. They should take about five minutes to interview each other. Then, back in the large group, each participants introduced his or her partner by name, birthplace, and a memory that person shared about a favorite childhood food. Then, I got feedback on this process from members. The participants appreciated the value of sharing personal information. Some said that they felt more comfortable about people in the group compared with at the beginning of the session. Others admitted that more life stories were triggered when they heard others' memories and histories.

In the middle of the first session after this exercise of icebreaker activity, I handed out copies of Consent Form (Appendix B) to the group participants. I fully explained that this guided autobiography workshop was part of the research for my dissertation with purposes of understanding the life experiences of the first generation Korean immigrants, exploring the role of faith and spirituality in their adaptation and survival in the United States, and knowing whether the participation in guided autobiography group is conducive to spiritual growth or development among elderly Korean immigrants. It was

told that group members were free to decide whether they would like to participate in the research and that they could withdraw their consent and stop participation at any time of the workshop. If they chose to take part, the written autobiographical materials could be used for the dissertation with changed names and personal information for the preservation of anonymity. After having dealt with the questions and concerns about the research, I received the signed consent forms from all participants of the workshop.

And then I handed out the Workshop Outline (Appendix C) of ten session meeting schedule and informed participants about the general structure of each session. Each session would include two parts—general discussion and small-group sharing—with ten minute break. In the first part of each session, the leader would give participants time to ask questions and discuss problems or insights that came up in the process of writing during the past week. The leader would then introduce a life theme with priming or sensitizing questions, which would be the writing assignment for the next session. The group leader would also present concepts and theories about human development regarding that theme and stimulate the thinking of participants through short writing exercises, paired sharing, and group discussions. I explained that the themes and priming or sensitizing questions were tailored for the elderly Korean immigrants by adapting original materials to the needs and interests of the group and by adding questions about faith and spiritual dimension of the themes (Appendix D),⁹ and that the themes and questions were also translated into Korean so that the participants could understand those questions to write down their autobiographical essays in Korean.

⁹ Most of the sensitizing questions on the themes in Appendix D were adapted from Birren and Cochran (2001).

The second part of each session, I continued, would be dedicated to small-group work in which each participant would read two or three pages of personal history related to the theme of the previous session and receive feedback from other group members. It was emphasized that all feedback should be supportive and nonjudgmental and that all participants have complete control over what they would choose to share. The following is the ten-week session outline implemented for the Guided Autobiography Group with the elderly Korean immigrants:

< Workshop Outline >

Session 1

Introduction and orientation
 Overview of workshop: goals, purposes, methods, structure and expectations
 Exercises to stimulate memories
 Introduce theme 1: The major branching points in my life

Session 2

Discuss the importance of confidentiality
 Discuss the goals and expectations of participants
 Introduce theme 2: My family
 Read and share: The major branching points in my life

Session 3

Discuss points of views on life and different ways to write about yourself
 Discuss concepts and elements of self-image
 Introduce theme 3: My career or major life work
 Read and share: My family

Session 4

Discuss the power of metaphor
 Discuss the history and context of Korean American immigration
 Introduce theme 4: My immigration experience
 Read and share: My career or major life work

Session 5

Discuss various perspectives on human development
 Discuss the fabric of life
 Introduce theme 5: My health and body image
 Read and share: My immigration experience

Session 6

Discuss spiritual development in the later years
 Discuss the role of religion and faith in one's life
 Introduce theme 6: My spiritual journey or pilgrimage
 Read and share: My health and body image

Session 7

Discuss losses in later life
 Discuss gains in later life
 Introduce theme 7: My experiences and ideas about death
 Read and share: My spiritual journey or pilgrimage

Session 8

Discuss meanings of retirement
 Discuss alternative plans for self-fulfilling retirement
 Introduce theme 8: My retirement plan
 Read and share: My experiences and ideas about death

Session 9

Discuss alternative themes and sensitizing questions
 Discuss one's favorite maxims in the later years
 Introduce theme 9: Alternative themes for one's choice
 Read and share: My retirement plan

Session 10

Think of titles for one's autobiography and its chapters
 Discuss the future: Where do we go from here?
 Read and share: Theme of one's choice from alternative themes
 Evaluation and Completion
 Celebration with potluck lunch

Small-Group Dynamics

In small-group dynamics, the confidentiality, trust, and empathy among the participants is enormously important to the success of guided autobiography group. At the outset of the group process, however, most participants felt uneasy about sharing their life stories and were reluctant to reveal the accompanying feelings. I as the group leader thus used anecdotes from my own life histories to prompt reflections and memories among participants, while being careful not to upstage group members. I used sensitivity

in choosing what to share of my personal histories, and when, so as not to compete with the life stories the group participants shared. It could not only strengthen the bonds of the group but also underscore the idea that even along the unique paths that individual lives take, we might have many experiences and emotional responses in common.¹⁰

Some participants expressed their uneasy feelings about participating in a guided autobiography group for fear of the painful memories that might arise. As the group leader, I also felt somewhat anxious about my ability to help group members handle heartbreaking remembrances. However, I stated clearly at the beginning of the workshop that group members did not have to share everything about their pasts but could share just what they felt comfortable sharing. In other words, participants had control over their recall processes and what material they would choose to write and share. In this way, I created a relaxed and tolerant atmosphere and gave individual participants a sense of control over what they would write about and talk about in the group.

As the workshop moved forward and participants shared more of the high and low points of their lives, trust grew within the group. Participants became more comfortable sharing memories of painful or regretted acts along the group process. Group members responded naturally, showing supportive facial expressions, holding a hand, offering a tissue, or offering gentle verbal encouragement when other participants suddenly or unexpectedly recalled an emotionally raw area. At the beginning of group process, I already pointed out that sudden tears would not be uncommon in guided autobiography group and that tears could be a reflection of the confidence and level of trust within a group. It was stressed that tears should be neither encouraged nor discouraged but

¹⁰ Birren and Cochran, 42.

absorbed into the flow of the group.¹¹ At those emotional moments, thus, I facilitated the process by telling participants to take their time and, when ready, to continue sharing the story of their life.

On the other hand, problems may arise in conducting a guided autobiography group, ranging from a specific group member's insensitive behavior to lack of support from the institutional setting.¹² In the case with the elderly Korean immigrants, since the guided autobiography workshop was held in Loma Linda Korean Church with the approval of the Church Board, there was no problem in regard to the meeting place and the institutional support. With six participants who finally enrolled in the workshop, there was sufficient time for each group member to share one's life stories and to receive feedback from each other. Therefore, the guided autobiography group process for the Korean Adventist older adults finished without any significant disruptions and counterproductive group members.

Evaluation and Wrapping-Up

At the last session of the workshop, I as the group leader recognized again that writing an autobiography took courage and that it also took courage for the participants to look at their lives, to try to make sense of them, to write about them, and then to share their life stories with others. Most participants felt that what they had covered in the workshop was just the tip of the iceberg of their lives. I assured them that they all had many more stories to tell, and then they had some guidelines to help organize their life stories. Some group members stated that they found one or more themes or directions of

¹¹ Ibid., 43-44.

¹² Birren and Deutchman characterize four types of counterproductive group members—(1) the monopolizer; (2) the career group member; (3) the amateur therapist; and (4) the nonparticipant—and provide a practical instruction on how to overcome potential obstacles in the group process. Birren and Deutchman, 93-102.

growth in their lives that they had not thought much about before joining the guided autobiography group.

One of the most important things for the group leader to do at the last session was to distribute copies of Evaluation Form (Appendix F) to the participants and to get feedback from them on the workshop of guided autobiography group. Their honest feedback and evaluation would be greatly conducive toward the amelioration of the next workshop. Following are some comments written on the evaluation forms by the elderly Korean immigrants who participated in the guided autobiography group.

“The guided autobiography workshop helped me look back my past life, contemplate on it, and look forward to the future with confidence.”

“I wanted to write my life stories for my children and grandchildren to find their roots, but I did not know how to start it. However, this workshop offered me a great opportunity to organize my immigration experiences and to write them down according to the themes and sensitizing questions. The themes and questions helped me a lot in awakening the forgotten memories and provided me with useful ideas for writing my life stories.”

“I thought that autobiographies are written only by famous persons who had achieved great things in their lives. However, this guided autobiography group taught me that an ordinary person like me could write an autobiography and it helped me find my life special and strive to live more fully for the rest of my life.”

“The small-group sharing bonded the members together to feel like a family. I really appreciate that the group members listened to my life stories and talked to each other without reserve.”

“I will recommend this guided autobiography group to my friends so that more people can benefit from the participation of this workshop.”

After having obtained evaluation and feedback about the workshop from the participants, I continued to discuss the issues on “Where to Go from Here?” by engaging the group in sharing ideas at the final session. I maintained that the first trip through one’s autobiography could be a process of collecting ideas, memories, and materials, and

of increasing sensitization to the major issues of life such as immigration experience and retirement plan. However, it might not be the end of search for meaning but rather a starting point. I thus encouraged the participants to think of ways to stimulate more writing. They could expand writing on the themes they had already explored throughout the workshop process or could find topics for alternative themes (Appendix E), such as “My school days,” “My likes and dislikes,” “Roads I have not taken,” “My major friendships,” “My attitudes toward children and child-rearing,” “Major societal events that impacted my life,” and so forth.

I also encouraged the group members to investigate various ways of editing their own autobiography. Some useful tools for creating an attractive presentation for a life story could be: computerized layout programs; custom binding services; scrapbooks in which to enter writing, photos, and drawings; photo albums with writing papers; artful bookbinding; and publication of autobiography.¹³ For the elderly Korean participants, self-publishing was a viable option by producing their life stories with a personal computer and a word-processing or desktop-publishing program. It would be inexpensive and convenient for producing a limited number of copies for family members and friends. Furthermore, some of their life stories, especially concerning the history of Korean Seventh-day Adventist churches in North America, were contributed in series to monthly issues of the church’s newsletter which is circulated across the Continent.

In the later part of the final session, I as the group leader allowed some time for the participants to express what the guided autobiography experience had meant to them and what they would like to do next. I thanked all participants again for attending the workshop and for sharing their life stories and their trust. I encouraged the group

¹³ Birren and Cochran, 131-33.

members to take time to honor their writing in the way they presented it to others, even if only in a three-ring binder. Even the small effort of putting pages in a binder would help prevent the life stories they had worked so hard on from getting lost. Finally, I wished everyone well by sharing the following thoughts:

Adulthood [including elderhood] is a continuing path of development. We are still becoming. We already have survived a lot. Chances are quite good that a group of survivors like us will be able to handle whatever lies ahead. Continue to grow and learn. Seize the moments. Enjoy the adventures. Notice the details. Engage fully in the moments you share with others. Let people know who you are. Leave a legacy for future generations. Celebrate your competence, your uniqueness, your potential, and your special significance in this great family of humanity.¹⁴

Reflections on Process of Guided Autobiography Group

Although the process of guided autobiography group for the elderly Korean Adventist immigrants finished without substantial troubles or disruptions, some significant issues were raised along the course of workshop. In this section I as the group leader will make reflections upon what did work and upon what did not work in the process in order to suggest recommendations for future practice of guided autobiography group. First of all, one of the issues is about the size of sample. In other words, why did only six older adults register for the workshop among more than one hundred elderly congregants of Loma Linda Korean Church? It seemed partly due to the power issue; the imbalance of power between an ordained deacon (the group leader) and lay church members (participants) might have prevented more elderly persons from taking part in the guided autobiography group. In a similar vein, the structure of church setting could have made potential participants feel vulnerable to the issue of confidentiality. To put it differently, some of them might have been afraid of their personal life stories' being

¹⁴ Ibid., 135.

disclosed or exposed to the church public as “food for gossip” in spite of the strong emphasis on confidentiality during the group process. In order to attract more participants, thus, it could be recommended that the future practice of guided autobiography group be held at a “third place” or neutral place outside the church, such as a community center and a counseling center, where group members could comfortably share their life stories without concern about power issue and confidentiality issue.

The second issue raised in the process of guided autobiography group is closely related to the issue of “shame” in the Korean culture. As mentioned earlier, I intentionally omitted the specific themes, such as “Your sexual identity” and “The role of money in your life,” from the original themes plans proposed by Birren and Cochran,¹⁵ because I assumed that Korean people culturally would not talk about financial and private issues in public to save their face. In the Asian American culture, shame has been identified as a key aspect in social research and personal therapy approaches.¹⁶ A common Asian cultural trait that causes shame is the idea of keeping or losing face. While keeping of face in public, the highly private self is maintained. However, if the private self is exposed in public, an Asian feels embarrassment and shame. The boundary between the public face and the private self is impermeable.¹⁷ This shame issue might have been another obstacle to attract more participants to the guided autobiography group in the church setting. Moreover, the group formation which included both male and female participants might have aggravated this shame issue among the elderly Korean immigrants. In order to reduce the level of shame in the group process, therefore, it could

¹⁵ Ibid., 55-135.

¹⁶ Andrew Sung Park, “The Formation of Multicultural Religious Identity within Persons in Korean-American Experience,” *Journal of Pastoral Theology* 13, no. 2 (fall 2003): 37.

¹⁷ Ibid.

be suggested that the small groups be divided into same sex participants with the same sex facilitator or group leader, for instance, male members with a male leader while female participants with a female facilitator.

Thirdly, this workshop of guided autobiography with the elderly Korean immigrants did not provide enough time and space for them to thoroughly deal with the issues of their pains and sufferings not only in Korea but also in the United States. It was not uncommon that the participants gave way to tears while reading their autobiographical essays during the group process. For instance, one male member moistened at his eyes when he portrayed the scene of being separated for life from his mother in North Korea during the Korean War. A female participant shed tears explaining the loneliness and struggles of her immigration experiences without any family or friends in mid-1960s when she was in her early twenties. Another female member was still in bereavement and grief process after her husband's sudden death. A male older adult even showed some symptoms of depression,¹⁸ such as depressed mood and feeling of worthlessness, along the course of guided autobiography group.

As the group leader, I did my best to appropriately address their feelings and emotions during the group process as described in the previous section in this chapter. However, I admit that those issues were not sufficiently dealt with during the workshop not only due to the setting and structure of guided autobiography, such as the time limit

¹⁸ American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed., *Text Revision* (Washington, DC: American Psychiatric Association, 2000), 356. According to DSM-IV-TR, some of the diagnostic criteria for a major depressive episode are (1) depressed mood, (2) loss of interest or pleasure, (3) significant weight loss or gain, or decrease or increase in appetite, (4) insomnia or hypersomnia, (5) psychomotor agitation or retardation, (6) fatigue or loss of energy, (7) feelings of worthlessness or guilt, (8) diminished ability to think or concentrate, or indecisiveness, and (9) recurrent thoughts of death or suicide. At least five of these symptoms—one of which must be: (1) or (2)—that persist nearly every day for at least two weeks and represent a change from the way the individual felt or functioned in the past.

of ten to fifteen minutes for each participant a session, but also due to the nature of the workshop which was not formal counseling or psychotherapy. Persons who are clinically depressed, according to Birren and his coworker, should be referred to a mental health facility or licensed therapist for professional assistance.¹⁹ However, because I assumed that the elderly Korean immigrants would not get help from mental health professionals who cannot speak Korean, I mobilized the church resources by arranging pastor's visitation to the home of the possibly depressed group member and by organizing self-support groups, such as grief recovery group and elder care support group, at the Loma Linda Korean Church. Since the process of guided autobiography group may expose psychological problems and spiritual needs of Korean immigrants, it can be recommended that the group leader maintain a network of community resources, specifically that of mental health professionals who are culturally and linguistically competent, and to whom any participants with psychological problems could be consulted or referred.

The fourth issue raised during the process of guided autobiography group was a cross-cultural and inter-faith tension among the elderly Korean participants. To put another way, although they were all professed Seventh-day Adventists, some of them had been followers of other Eastern religions, such Buddhism and Confucianism, in Korea before their initiation into Adventism. Furthermore, others presented different views or positions on some theological issues or biblical interpretations during the group process, even though they were born and grew up as Adventists in Korea. The variety of spiritual and religious backgrounds among the elderly Korean immigrants played an important part especially when they shared their life stories on spiritual journey or pilgrimage in the

¹⁹ Birren and Deutchman, 98-100.

group process. However, the church setting of the workshop prevented me as the group leader from adequately addressing those inter-faith and cross-cultural issues with the group members. The subject of multicultural and interreligious spirituality of the first generation Korean immigrants will be articulated in the final chapter of this dissertation.

This chapter has described a practical design for the workshop of guided autobiography group on the basis of what I as the group leader did with a group of elderly Korean immigrants at a church setting. It has dealt with the following issues: the process of recruiting participants; the role of group leader or facilitator; the goals and rules of group members; the workshop outline with ten session meeting schedule; the small-group dynamics; and the evaluation and wrapping-up procedure at the final session of guided autobiography group. This chapter finally expressed some reflections upon the group process by discussing significant issues raised along the course of workshop. The subsequent chapter will provide the description of five participants' life stories upon the basis of their writings produced by the method of guided autobiography group. It will also make a qualitative analysis of their life stories with special attention to the role of faith and spirituality in the context of their immigrant lives.

CHAPTER 6

Analysis and Interpretation of Autobiographical Materials

Through the process of guided autobiography group which was conducted with six Korean Adventist older adults in the summer of 2002, this researcher could obtain the copies of their autobiographical essays which were originally written in Korean. All the participants gave written consent for me to utilize their autobiographical writings for this research on the condition of anonymity. Their life stories plainly reveal their struggles in Korea before immigrating into the United States, the hopes and expectations in the New World, and the adversities and prosperities in their immigrant lives. However, one of the participants quit the guided autobiography group in the middle of workshop process because the elderly person had to visit South Korea for personal business. Thus, five participants completed the workshop with abundant autobiographical essays written according to the themes and sensitizing questions provided throughout the workshop of guided autobiography group.

This chapter will provide descriptions of five Korean elderly immigrants' life stories upon the basis of their writings produced by the method of guided autobiography group. It will begin with profiles of participants portraying some features of their life histories and presenting the reasons why they participated in the workshop. This chapter will then offer succinct descriptions of their stories on four specific themes: (1) "Major Branching Points in My Life"; (2) "My Immigration Experience"; (3) "My Spiritual Journey or Pilgrimage"; and (4) "My Retirement Plan." The autobiographical accounts on each theme will be followed by a qualitative analysis with special attention to the role of faith and spirituality in the context of their immigrant lives. Finally, this chapter will

describe the elderly Korean participants' understandings of spirituality and spiritual development, and analyze their evaluations regarding the effects of the guided autobiography group upon their spiritual growth or development. All the names of participants are altered for the preservation of confidentiality.

Profile of Participants

Chan: A Retired Military Officer

Chan (male, born in 1927) is a retired military officer born in northern part of Korea during the Japanese occupation of Korean Peninsula. Chan's father was a successful businessman at that time who hit a bonanza in gold mining, owned a railroad company, and founded a major newspaper company in Korea. The liberation of Korea from Japanese imperialism (1945), however, had an inauspicious impact upon Chan's family. His father was executed under the pretext of being a landlord and capitalist by the Soviet soldiers who occupied the communist North Korea above the 38th Parallel. Chan, studying in Seoul, the capital of South Korea, received the poignant news of his father's death and became an anti-Communist. When the Korean War broke out in 1950, he entered the Military Academy to fight against the Communist army from North Korea.

As an inexperienced lieutenant leading a platoon, however, Chan lost all his toes due to a mine explosion while carrying out a retreat operation from the invading Chinese People's Army. Although being shot by Communist soldiers, he was rescued alive by US tank forces which participated in the Korean War. The wounded military officer Chan struggled to be promoted in the post-war Korea, but had to leave the army because of his handicap. After having served as police officer for several years, Chan, with his family, immigrated to the United States in 1969 when he was forty two years old. He went

through a lot of hardships in the foreign land and lost his wife by death. Now he is retired and remarried with an elderly woman who was also born in North Korea. Chan's goal in the guided autobiography group is to leave a personal history of Korean War to the next generations.

Yong: A Retired Nurse

Yong (female, born in 1940) is a retired nurse born to a Seventh-day Adventist family in South Korea. Yong's father was a teacher, and later, professor of a college, but her family was poverty-stricken with seven children. Yong had to work her way through college to be a registered nurse in order to support her family and younger sisters. When job opportunities for health care professionals were open in North America, she applied to several hospitals and became employed as an RN at a general hospital in British Columbia, Canada. Yong got aboard an airplane in 1964 when she was twenty-four leaving behind a weeping family who thought it would be their last time to see her. She struggled with language, food, culture and loneliness, but managed to adjust herself to the unfamiliar environment.

Yong moved down to Los Angeles in 1966 because she was accepted to an Adventist hospital in Southern California. She met a Korean student at a Korean SDA church and they got married in 1968. While Yong continued her career as an RN, her husband ran a successful horticultural business becoming a multi-millionaire in his mid-40s. Yong then invited all her family, including her parents, from South Korea to the United States of America. After retiring herself from nursing career of more than thirty years, Yong keeps learning various subjects, such as painting, computer and photography, in a community college while volunteering for community services in Loma Linda

Korean Church. Yong's goal in the guided autobiography workshop is to write her life stories, especially her immigrant experiences, for her children and grandchildren to help them find their roots and to encourage them to do all things faithfully.

Sung: A Retired Dentist

Sung (male, born in 1935) is a retired dentist who was born in North Korea when Japanese imperialism continued to expand its military power into the mainland of China. His parents were devout Seventh-day Adventists who accepted the faith when American missionaries started to evangelize the northern part of Korea in early twentieth century. Although Korea was liberated from Japanese occupation in 1945, Sung lost his hope because the communist North Korean government prohibited any Christians including Adventists from studying in middle and high schools. When the Korean War broke out in 1950, Sung and his father set out for South Korea leaving behind his mother and younger brothers. In the war-torn South Korea, Sung managed to continue his school work thanks to the aid and support from other Adventists. Sung entered an Adventist seminary to be a pastor, but he turned out to be a biology teacher at a high school.

Sung's family immigrated to the United States in 1971 at his age of thirty-six when his wife who was a registered nurse got an invitation from a general hospital in Atlanta, Georgia. Sung worked his way through dental school and practiced dentistry while he founded a Korean SDA church on the East Coast. After moving to Loma Linda, California, in 1981, Sung kept practicing and serving the local community until he retired in 2000 at his age of sixty-five. Sung's goal in the guided autobiography group is to appreciate God's grace throughout his life course and to write his life history in order to hand it down to his daughters and grandchildren.

Nam: A Grieving Widow

Nam (female, born in 1946) is a widow who recently lost her husband by death. Nam was an only daughter with an older brother born to a wealthy farmer family in the southern part of Korea. She grew up with warm affection from her parents and grandparents. After graduating from her high school, Nam did not enter a college but became a local government worker for promoting agriculture. Nam got married to a newspaper reporter who was making a persistent proposal for several years. One day after marriage she visited her brother's house, found a book on a bookshelf, and read the book The Great Controversy written by Ellen G. White, cofounder of the Seventh-day Adventist Church.¹ The book had such a profound impact that Nam decided to convert her faith from Catholicism to Adventism.

Nam entered an Adventist college and studied the Bible and theology, but she encountered persecutions from her husband and his family who were devoted believers in Buddhism. When her brother, who was a U.S. citizen, invited Nam and her family, they immigrated to the United States in 1990 at her age of forty-four. Nam and her husband underwent a lot of difficulties and hardships doing janitorial work and cleaner's job in order to support themselves and to educate their three sons. Although her husband accepted Jesus Christ as his Savior and was baptized to be an Adventist, he unexpectedly died of rectal cancer in 2001 at his age of fifty-five. Taking care of her bedridden mother with a broken hip, Nam was totally at a loss without knowing how to live in a foreign land without her spouse. A leader of Women's Ministry at Loma Linda Korean Church

¹ Ellen G. White, The Great Controversy (n.p., 1988), distributed by Fortress Books, Franklinville, NJ.

introduced the bereaved Nam to the guided autobiography group by supporting her to register in the workshop.

Kyung: A Retired Medical Technician

Kyung (male, born in 1933) is a retired medical technician born in Tokyo, Japan, before the Second World War. Kyung's parents moved to Japan when Korea lost its sovereignty by Japanese imperialism in early twentieth century. As a minority in Japan, Kyung experienced a lot of discriminations in his elementary school. When the U.S. Air Force started to make heavy bombing raids on Tokyo during the war, his family moved back to their hometown in South Korea. Although Korea was liberated from Japanese occupation, Kyung had to stop his school to help his father's farm work. The smart boy, however, kept studying by night and passed a certificate examination of middle school. After accepting Seventh-day Adventism, Kyung moved up to Seoul to continue his schoolwork at an SDA high school. Kyung went through college under difficulties and became an English teacher at a high school in Seoul.

At his age of thirty-eight in 1971, Kyung initially crossed by himself the Pacific Ocean by airplane in order to study nuclear medicine technology in Loma Linda, California. As soon as he had settled down, he brought his wife and three children from Korea. After three years of study by day and of work by night, he successfully finished the course to be a licensed medical technician. It was fortunate that the hospital that employed Kyung also sponsored him to become a US citizen. Retiring at his age of sixty-seven after twenty-five years of hospital work, he unknowingly shed tears of deep gratitude for God's providence and protection throughout his life journey. Kyung's goal in the guided autobiography group is to write his life history amusingly as well as

systematically and to have opportunity to recollect his forgotten past by listening to other people's life stories.

Theme: Major Branching Points in My Life

The theme “Major Branching Points in My Life” suggests the participants to think of one's life as a branching tree, as a flowing river that has many juncture points, or as a trailing plant that puts down roots at various places and then grows on. Branching points are the turning points in our lives, in other words, the events, experiences, or happenings that profoundly affected the flow or direction of our life journey. Branching points are thus the experiences that shape our lives in some significant way. Some of the sensitizing questions on this theme are as follows. From your point of view, what were the major branching points in your life? What were the events, experiences, interactions with people and places that had a significant influence or impact on the way your life has flowed? How did your faith or religion intertwine or interact with the turning points in your life? Did the life experiences have an impact on your choice of faith, or did your spirituality influence the direction of your life journey?²

For Sung, the retired dentist, one of the branching points in his life occurred during the Korean War which engaged two Koreas—South and North—in the tragedy of fratricidal war. Sung remembers that innumerable Korean people poured out into the streets to sing the national anthem and to enjoy the freedom and independence with a Korean flag in hand on August 15 in 1945, the day of liberation from Japanese occupation. However, the Soviet army took over North Korea above the 38th Parallel and the communist government persecuted Sung's family because they were Christians, especially Seventh-day Adventists. Deprived of educational opportunities, Sung was

² Appendix D—Theme: Major Branching Points in My Life

delighted with hope when South Korean and U.S. armies captured Pyongyang, the capital of North Korea, at an early stage of the war. Shortly after, however, over a million Chinese Red Army intervened to aid North Korea and started to drive out UN allies.

Sung puts:

I heard loud incessant sound of explosions in Pyongyang at two o'clock in the morning on December 4, 1950. Like Abraham who left his family and homeland without knowing where to go, I spent the night of destiny that separated me forever from my mother and hometown. My father and I walked on the snowed rice fields through cold night air in order to cross Daidong River. My mother followed to see us off without saying goodbye. My father told her that we would come back soon. Although he told her to go back home, she kept following us but finally stopped. I saw my mother fall apart from us little by little. I walked down toward South Korea without knowing it would be the last time that I saw my mother who loved me so much. My father and I thus left our homeland to join the group of refugees and to become a separated family.

Through indescribable hardships, Sung and his father barely arrived in Pusan, a port city and temporary capital of South Korea. They had to work at the wharf in order not to skip daily meals. Toward the end of the Korean War, Sung witnessed a scene that had a great impact upon his life course, which was a young Korean officer who interpreted a US military officer at his working place. Sung's eyes were focused on the Korean interpreter about the same age with him. "That smart officer, but this shabby daily laborer!" He could not sleep that night. The next morning Sung ran to a bookstore and bought a used book about English to study. He had a hope that he would be like such a young smart Korean officer. From then on, Sung studied English by himself after daily port work. With the assistance of an Adventist pastor, Sung finally was admitted to an SDA high school. A new chapter of life thus opened for Sung.

For Nam, the widow, her encounter with the book The Great Controversy³ was one of the major branching points in her life. According to Nam, she was a kind of “modern Jonah” because she was a Catholic believer whereas her family of origin was Seventh-day Adventist. Although her brother strongly recommended her to enter a SDA college, she defiantly became a local government worker. Moreover, Nam got married to a man whose family were Buddhist. However, when she read the book on the shelf at her brother’s house, Nam felt a mass of flames fall into her heart understanding the errors of Roman Catholicism. She then determined to change her religion from Catholicism to Adventism. “I felt like a Jonah,” Nam puts, “who tried to escape from God’s hands but finally returned to His bosom.” Nam was baptized as a Seventh-day Adventist and entered an Adventist college to study the Bible and to engage in evangelism. Although she faced severe persecutions from her husband and his family, Nam could convert some of them including her husband and children to Adventism. Nam’s immigration to the United States set a new stage for her faithful but painful life journey.

For Kyung, the retired medical technician, who was born in Japan, experienced a severe discrimination when he entered an elementary school. Korea was annexed into Japan in 1910 when Japanese imperialists confiscated Korean sovereignty. Kyung’s parents with children moved to Tokyo to earn their living in the early 1930s. On April 1, 1940, the first day of school, Kyung realized that he was Korean, not Japanese. He was called *Josenching* –a pejorative word for a Korean in Japanese—by his classmates and could not take honors even though he got all As in his grade report. In spite of the

³ Ellen G. White’s The Great Controversy (1888) is a historical review which begins with the destruction of Jerusalem in AD 70, covers the Reformation and Advent movement in detail, and culminates with a lengthy description of the end times. Much of the book is devoted to the historical conflict between Roman Catholicism and Protestantism.

discriminations in Japan, Kyung grew up unyieldingly through family's support and his eldest brother's positive influence. When Tokyo began to get aerial bombings from US Air Forces toward the end of World War II, Kyung's family was evacuated to move back to Korea and a new chapter started for his life story.

For Yong, the retired nurse, her immigration experience was one of the major branching points in her life course. Since Yong's father, a college professor, was the only breadwinner for a Seventh-day Adventist family with seven children, they were "hungry all the time." As soon as she finished nursing school at her age of twenty-one, Yong supported younger sisters and assisted her family with food supplies as needed. When she learned that opportunities were open for RN's overseas employment, Yong applied to be accepted by a general hospital in Western Canada. She not only wanted to help her family but also hoped to see a broader world beyond her poverty-stricken country. When she got into an airplane, Yong felt very scared. "It was a very frightening experience," Yong puts, "because I didn't know what I was getting into."

In November of 1964, Yong stepped on a land that was strange and unfamiliar to her. In addition to the difficulty in English communication in the hospital setting, Yong could not eat any Western food and would cry from homesickness for several months. Thanks to a Canadian Adventist, Yong attended a small homely SDA church where she found comfort and support from its warm-hearted members. After two years of adjustment to the new environment in British Columbia, Yong visited Los Angeles to see her friend and her relative for a week in 1966. When she participated in the worship with thirty or more Korean Adventist immigrants, she felt like "being in heaven" because she could sing hymns in her mother tongue and eat Korean food as much as she could.

Yong's friend who was working for a hospital in LA arranged an appointment for Yong with the head nurse of the obstetrician department. After the interview, the head nurse wanted Yong to start to work the following day. Yong could not sleep that night because she did not know whether to go back to Canada or to stay in Los Angeles. Yong's decision to stay and live in Southern California where she could attend a Korean church was another major turning point in her life journey.

For Chan, the retired military officer, one of the major branching points in his life came about during the Korean War that he entered as a second lieutenant leading a platoon in the South Korean Army. After Korea was liberated from Japanese imperialism in 1945, Chan had to come down from his hometown in North Korea to South Korea to escape from the persecution of the communist government. Upon the news about his father's death by Soviet soldiers in 1947, Chan lost his consciousness for a day but recovered his senses. Chan struggled to survive in Seoul by himself and entered the Military Academy right before the Korean War in 1950. When the North Korean army heavily armed with Soviet weapons invaded South Korea by crossing the 38th Parallel, the South Korean army had to abandon Seoul and retreat helplessly down to Nakdong River of southern province. Upon the crisis of losing South Korea, the United Nations, including the United States of America, entered the war, and the allied army recovered Seoul and pushed up to North Korea.

Among the allied army, Chan took part in the operation of seizing Pyongyang, the capital of North Korea, with his platoon. However, when millions of Chinese soldiers thrust their way into the front, the inexperienced lieutenant had to retreat again with his soldiers. But Chan was seriously injured by a mine explosion and lost all the toes.

Moreover, without getting any treatment, he was captured by the communist army and was executed by shooting with other South Korean soldiers.

They lined us in a single row and then fired at random. The moment I fell down, I said to myself, “I have believed in Jesus. Oh, Lord, Lord...” and lost my consciousness. When I came back to life in pitch darkness, I felt blood flowing over my face due to the body above myself. Realizing that I was alive, I removed the body, stood up again feeling great pain of deteriorating legs, and hid myself in the drainage system of a highway.

It was the next morning that US tank forces drove back the communist army and that Chan was rescued by American soldiers. Thanks to a kind American lieutenant, he was sent to the rear and was admitted to a military hospital. Although he recovered enough to be able to walk again, Chan’s handicap put his life course in a different direction than he expected. His career in the army and the police after the war was not favorable to him due to the injury. After retiring as a lieutenant colonel, Chan and his family flew over the Pacific Ocean anticipating a new chapter for his life in 1969.

Analysis of Theme

The analysis of autobiographical materials written by the elderly Korean participants points out three prominent issues in the theme of “Major Branching Points in My Life.” First of all, the historical fluctuations of Korean society had an enormous impact upon the life courses of group members especially in terms of turning points in their lives. Korea in the twentieth century went through a lot of historical vicissitudes, such as Japanese occupation of Korean Peninsular (1910-45), liberation from Japanese imperialism followed by the division of country along the 38th Parallel (1945), and the fratricidal Korean War (1950-53) between South and North Koreans. Kyung was severely discriminated for being Korean by the Japanese; Sung was deprived of educational opportunities under communist North Korean government and was separated from his

mother and family during the war; and Chan suffered a serious injury to his legs and survived execution by the communist army during the war.

Secondly, participants' faith and religion closely intertwine and interact with the major branching points of their lives. For example, Sung's Christian faith, specifically his family's Seventh-day Adventism, provided a pretext for the communist government to persecute his family and to forfeit his educational right. Sung thus was among the refugees who came to South Korea seeking freedom. Nam's encounter with an SDA book and conversion to Adventism was one of the turning points in her life. For Yong, the support from Canadian Adventists facilitated her immigration process in spite of her loneliness and homesickness, and the worship experience with Korean people in Korean language made her determine to stay in Southern California. Chan still believes that Jesus Christ was with him and saved his life at his time of execution during the war.

Thirdly, the immigration to North America signifies one of the major branching points in the lives of elderly Korean participants. Especially for Yong, the immigration to Canada and then to the United States was the turning point not only for her life but also for her whole family. Detailed description and analysis of autobiographical materials on participants' immigration experience will be offered in the following section.

Theme: My Immigration Experience

The theme "My Immigration Experience" is especially designed for the elderly Korean immigrants who participate in the workshop of guided autobiography group. Some of the priming or sensitizing questions on this theme are like these. When did you come from Korea to the United States of America? What made you decide to leave your homeland? What did you expect to achieve in the "New World"? Did you accomplish

what you expected or not? What were your feelings like when you left your homeland? Were you scared or hopeful? How did you overcome cultural shocks such as language barrier and foreign lifestyle? How did your immigration experience intertwine or interact with your spiritual journey or pilgrimage? Did your faith or spirituality it underlie or undermine your survival in the new environment? As first generation immigrants, what spiritual legacy do you want to hand down to your posterities who may not know the adversities you have been through in the New World?⁴

Yong, the retired nurse, was the third child among seven children but the first daughter of five girls. Although her family was extremely poor, Yong acquired positive attitude and self-esteem by supporting herself throughout nursing school and by financially assisting her family and younger sisters. After having worked at a hospital for three years in South Korea, Yong decided to go abroad to earn more money in order to lessen her father's burden. In addition to the main motive for better economical and occupational opportunities, Yong's immigration had another motive, that is, rebellious and adventurous intention.

I grew up in an Adventist family. My father was a respected professor at an SDA college. Because Father was the only breadwinner with small salary for the family of seven children, we were hungry all the time as far as I remember. In a way I got very tired of all those circumstances and wanted to get out of it. Another reason of immigration was to see the outside world and be free because I couldn't stand *Yangban*—Korean nobility—culture any longer. The Confucian philosophy, family solidarity and moral discipline were great, but why did we have to be so poor all our life? I was sick of it.

Right after she arrived in Western Canada in 1964 at her age of twenty-four, Yong started to work at a general hospital. She soon adapted herself to the new environment overcoming initial language problem and cultural shock. Yong's visit to

⁴ Appendix D—Theme: My Immigration Experience

Los Angeles in 1966 resulted in her permanent stay in Southern California. She met a young Korean man at a Korean SDA church and got married in 1968. With two children, Yong continued her career as a registered nurse while her husband successfully ran his own business of tropical plant nursery to be a multi-millionaire in his mid forties. Yong and her husband were among the founders of Loma Linda Korean SDA Church in 1974. In spite of racial discriminations in her work place from time to time, Yong managed to overcome them and retired in 1994 at her age of fifty-four. Meanwhile, she invited her parents, brothers and sisters from South Korea to North America. “My initial immigration,” Yong puts, “began with a rebellious reason but ended up bringing everyone of my immediate blood connection due to lonesomeness.” In retrospection of her immigration experience, Yong thanks God’s guidance throughout her life and appreciates the support from Adventist friends and church members.

Chan, the retired military officer, immigrated to the States in 1969 at his age of forty-two. Although he was among the high-level personnel in Korean police, Chan felt very frustrated because he was slow in promotion due to his physical handicap. Furthermore, for such an honest unsophisticated person as Chan, it was difficult to survive in the corrupt society of South Korea in those days. Expecting a new start in his life, Chan arrived in Los Angeles and enrolled in a computer school. After eight months of basic education, Chan made an application for a job but failed to get it because of language problems and racial issues. At the final stage, according to Chan, the interviewer asked him, “If you were I, whom would you hire? That young American guy, or a foreigner like you?” Chan managed to live on computer-related jobs, but finally

retired without catching up the tremendous change in computer technology. In retrospect, Chan feels like a failure who could not effectively settle down in the United States.

Kyung, the retired medical technician, was teaching English at an Adventist high school when the wave of immigration to North America was widely prevalent in 1971. Kyung wanted to live in so-called “Paradise on Earth” and applied to the process for study in the United States. Leaving behind his weak old father who said, “Go well and live well,” Kyung alone got into an airplane with tears in his eyes.

Hopeful heart for the “New World”; anxious mind about the unknown world; Parents’ faces that I might not see again; and tears of my wife and kids whom I promised to invite without certainty. All those thoughts and emotions made me shed tears as the plane took off into the sky.

A longtime Adventist friend came to meet Kyung at LAX airport and gave him a ride to Loma Linda, California. Doing part-time jobs at night, Kyung struggled to study nuclear medicine technology and finished it to be employed at a local hospital. While he invited his wife and children to the States, Kyung took part in the foundation of Loma Linda Korean SDA Church. During twenty-five years of hospital work, Kyung could support his family and educate four children while he was earnestly serving the church. Retiring in 2000 at his age of sixty-seven, Kyung shed tears once more giving thanks to God who guided and provided him through his life journey as an immigrant in a foreign land.

For Nam, the widow, the motives for immigration were better educational opportunity for her children, better faith life for her husband, and need of faith community with her family of origin. After converting to Adventism, Nam suffered persecutions from her husband who was a reporter for a major newspaper company in South Korea. When her family was invited by her brother, who was a U.S. citizen, Nam joined her mother in Loma Linda, California. Nam helped her brother running a

cleaner's business while her husband struggled to adapt himself to unfamiliar circumstances. In the midst of the stressful immigrant life, Nam's family used to make trips to National Parks for enjoying the beautiful nature in the United States. Amazed and awed at the twinkling stars and the Galaxy on the top of Mount Whitney in California, Nam's husband finally came to believe in God who invisibly controls the whole universe. Although she was overwhelmed by the sudden death of her husband in 2001, Nam learned to turn to God, not to herself, and determined to live the rest of her life for neighbors who are in trouble.

Sung, the retired dentist, was a biology teacher at a high school when his wife got an invitation for employment as an RN from the United States in 1971. Since he was not only tired of poverty and corruption of the Korean society but was also curious about a new life in the so-called "Paradise on Earth," Sung and his family crossed the Pacific Ocean by plane at his age of thirty-six. Sung struggled to study dentistry and became a dentist while his wife worked for a general hospital in Atlanta, Georgia. In spite of initial difficulties in immigration process, Sung's experience in the States was positive because his family was warmly welcomed in the local community where medical professionals were desperately needed. Sung and some Adventists founded a Korean SDA church in Atlanta where the church members helped the newcomers from Korea in finding jobs, housing, legal aid, and setting up in unfamiliar environment. Sung moved to Loma Linda in 1981 and served the local community through dentistry until his retirement in 2000 at his age of sixty-five. Recollecting his immigration experience, Sung expresses gratitude to the Adventist church, teachers, pastors, and friends because they have assisted and guided him throughout his life.

Analysis of Theme

The analysis of autobiographical materials on theme of “My Immigration Experience” can be described in terms of the following prominent issues. First of all, for the elderly Korean participants, the motives of immigration to North America were (1) better economical and occupational opportunities for themselves and their families; (2) better education for their children; (3) escape from poverty and corruption of Korean society; (4) adventure and curiosity about a new life in “Paradise on Earth,” that is, the United States of America; (5) and pursuit of religious freedom. In Korea where Saturday was a working day, Seventh-day Adventists had difficulty in finding jobs because they keep the Sabbath on Saturday, not on Sunday. On top of that, their practices of a vegetarian diet and sobriety prevented them from socialization with other people. Since the so-called “mainline” Christianity regarded Adventism as a heresy, many Korean Adventists came to North America where religious liberty and tolerance is legally protected and extensively practiced.

Secondly, Christian faith and spirituality of the elderly Korean participants played a crucial role in surviving in the unfamiliar environment. Like Abraham in Genesis who obeyed and followed God’s command to leave his country and people,⁵ Korean immigrants exercised a leap of faith to come to the New World without knowing what would happen in their lives. Their Christian faith, specifically Adventism, provided them confidence and inner strength to overcome cultural shocks and racial discriminations as Sung admits, “God has been with me at every moment throughout my life including immigration experience.” Not only in prosperities but also in adversities such as the

⁵ Genesis 12:1-2 NIV: The Lord had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you.”

death of spouse, the elderly Korean immigrants find their support in God and express their gratitude for the Divine providence.

Thirdly, the role of the faith community, that is, the church was indispensable for the elderly Korean participants not only in getting substantial support but also in providing assistance in the immigration process. For most of them, they were initially helped by Adventist friends and family in finding lodging, job, and legal assistance for stabilization in the new surroundings. The elderly Korean immigrants founded Korean SDA churches in North America through which they then have been offering support and assistance to the newcomers from South Korea. Thus, the participants of guided autobiography group are thankful to the faith community for its guidance and sustenance throughout their immigration experiences.

Theme: My Spiritual Journey or Pilgrimage

The theme “My Spiritual Journey or Pilgrimage” is particularly relevant to the guided autobiography group which is designed for the elderly Korean immigrants who are Christians, specifically Seventh-day Adventists. Our spiritual journey includes experiences with people, nature, religion and God or the Ultimate Reality that have contributed to the development of our philosophies of life and that part of us that cannot be defined in purely physical terms. The history of our spiritual lives and values need not be confined to experiences in church or in organized religion, although for some persons those experiences may play an important part. Some of the sensitizing or priming questions on this theme are as follows. What metaphor can you choose to describe your spiritual journey or pilgrimage on the whole? Whatever metaphor you select, it will give you a good overview of your spiritual journey and a general picture of your spiritual

development. In what religious tradition were you reared? How did it influence your spirituality? Did you ever have a religious or spiritual experience that had a profound impact upon the way you lived your life? How would you describe your spiritual quest at this time?⁶

Kyung, the retired medical technician, was crammed to believe the Japanese emperor as a deity when he was attending an elementary school in Tokyo, Japan. In those days, attempting to annihilate Korean culture, history and language, the Japanese imperialists forced Korean people to speak Japanese, to change names a la Japanese, and to pledge loyalty to their king at Shinto shrine every day. However, the defeat of Japan and the liberation of Korea at the end of the Second World War in 1945 had a great impact upon Kyung's spiritual journey. Kyung's family returned to South Korea and he had to learn Korean alphabet and Korean history. Kyung also came to realize that the Japanese emperor was not a god but a mere king of a country. One day, on the way to visit the home of his mother's parents, Kyung asked her what the white building with a pinnacle was and she answered him that it was a church where Christian believers gather and worship God. The following weekends Kyung went to the church which was a sanctuary of Seventh-day Adventists. He was wholeheartedly welcomed and later was baptized to be a lifetime Adventist. Now Kyung gives his thanks to God who delivered him out of Japanese Shinto to Adventism.

Nam, the widow, used to accompany her grandparents' Buddhist service at a local temple in her childhood. While she served for a Buddhist student's association in her school years, Nam was baptized and christened to Lucia as a Roman Catholic about the time when she graduated from her high school. As aforementioned, her reading an

⁶ Appendix D—Theme: My Spiritual Journey or Pilgrimage

Adventist book called The Great Controversy challenged her faith and converted her from Catholicism to Adventism. Nam enrolled in an SDA college and studied the Bible and theology on a scholarship. However, Nam suffered a lot of persecutions from her husband and his family who are Buddhist because they thought she neglected ancestor worships. Through her persistent prayers and good demeanors, Nam finally evangelized her in-laws including her husband. After she immigrated to the United States, Nam continued to serve the church, to engage in missionary work and to educate her children in SDA schools. Since her husband wished evangelical work at his deathbed in 2001, Nam wants to spread the gospel to the end of the earth.

Sung, the retired dentist, was born and grew up in a devoted Seventh-day Adventist family in North Korea. In his childhood, Sung learned that “all Christians are like pilgrims who make a long journey from this earth to the Heavenly Home.” Shortly after the liberation of Korea from Japanese occupation in 1945, Sung and his family were severely persecuted by the atheist communist government of North Korea. While his family secretly studied the Bible and worshipped with other Adventists, Sung and his father decided to leave their hometown right after the outbreak of the Korean War in 1950. Although robbed of everything in hand by gangsters, the father and the son hurried on their way to South Korea believing in God who delivered the Israelites from Egyptian oppression and provided them through the wilderness for forty years. Due to the guidance and financial assistance of Adventists in South Korea, Sung could continue his education throughout college in SDA schools which emphasizes the holistic education of balanced body, mind, and spirit. After ten years of working as a biology teacher at an Adventist high school, Sung came to the United States where he later practiced dentistry

and retired in 2000. Looking back upon his life journey, Sung admits that he grew up spiritually through the influence of family, church and education, and says, “Without the church (SDA), there could not have been today’s I.”

Yong, the retired nurse, was strongly inspired by her father who had accepted Adventism in his thirties. As an educator, he infused Christian faith into his children including Yong through home worship every morning. The SDA schools taught Yong to put Christ’s love into practice and to spread the gospel to the world. Yong’s spirituality was thus formed by Adventist family and education. Her faith sustained the challenging immigrant life in North America. When she worked for a hospital in British Columbia, Canada, Yong used to walk through a forest at night for the night shift and she recited in mind the Bible verses in order to cast out fears. Alone in a foreign land, Yong found a Canadian SDA church where she could draw not only substantial support but also spiritual nurture. In Southern California, she deeply recognized the privilege to worship and praise in one’s mother tongue with fellow compatriots. A friend grumbled at her, “You are now out in the wide world—the United States, but still you enter into the small water well—SDA church.” The heart surgery of her little daughter served as a momentum for Yong to totally depend upon God the Creator. Moreover, a lawsuit against her husband’s business became a turning point for Yong to realize the futility of worldly riches and honors, and she made up her mind to serve the neighbors in crisis for the rest of her life. Spiritually maturing, Yong shows deep gratitude to her parents who rooted Adventist faith in her tender heart.

Chan, the retired military officer, firmly believes that Jesus Christ is looking after him and will protect him against any crisis. Chan had a religious or spiritual experience

in his youth. At a prayer meeting in a Presbyterian church in North Korea, he had a vision of Jesus who was descending with angels from the top of the church's pinnacle. The pastor awakened and raised him who was unconsciously rolling on the floor in front of the pulpit. Since then Chan has been confident that Jesus stays always in his heart and offers helping hands whenever he is in a predicament. Chan survived the coercion of the communist government in North Korea without losing his Christian faith. By calling the name of Jesus, he also outlived the shooting execution by a firing squad during the Korean War. Shortly after his immigration to the United States, Chan converted to Adventism according to the counsel of a Korean Adventist man who helped him a lot in the immigration process. In the retrospect of his spiritual journey, Chan thanks and praises God for guidance and deliverance out of critical situations in his life.

Analysis of Theme

The analysis of autobiographical materials written by the elderly Korean immigrants indicates several issues in the theme of "My Spiritual Journey of Pilgrimage." First of all, for some participants, the religious atmosphere in their childhood and the SDA education in their youth had a fundamental impact upon their spiritual journey throughout their lives. Although persecuted by the communist government in North Korea, Sung's family kept their Christian faith by worshipping at an underground church. Believing in the Divine deliverance and sustenance, Sung risked his life to cross down the 38th Parallel to South Korea during the war and he ventured to fly over the Pacific Ocean for a new life in the United States. The influence of Adventist family and education on Yong's faith and spirituality was so deeply rooted that she was not only

nurtured by SDA churches in North America but she also contributed to the foundation of Loma Linda Korean Church.

Secondly, for other participants, their conversion to Adventism marked one of the major turning points in their spiritual journey. For instance, Nam's encounter with an Adventist book made her realize the fallacy of Catholicism and decide to be baptized as a Seventh-day Adventist. In spite of the difficulties caused by her in-laws, Nam kept her faith and finally evangelized some of them including her husband and mother-in-law. Kyung also was awakened from the absurdity of Japanese Shintoism and later became a devout Adventist. In the United States, Kyung as an elder has been served Korean SDA churches and local communities. Chan changed his faith from Presbyterianism to Adventism after he immigrated into the States.

Thirdly, for the elderly Korean participants, their faith or spirituality is closely related with their faith community, that is, Seventh-day Adventist Church. To put it another way, their faith in God and Jesus Christ was infused and nourished by church attending and religious education in their childhood and youth. Especially through their immigrant lives in North America, the support and nurture from Korean SDA church spiritually provide them with the motive power of surviving in the adopted environment. Therefore, most of the participants express gratitude not only to the Divine protection and providence but also to the faith community—Korean SDA church—for its guidance and sustenance along their spiritual journey or pilgrimage.

Theme: My Retirement Plan

The theme "My Retirement Plan" is also particularly designed for the elderly Korean participants of guided autobiography group who are currently retired from their

life work or occupation. Unlike other themes that are mostly past-oriented, this theme is future-oriented in that it stimulates the participants to think about and write about the plan for the rest of their life. Some of the priming or sensitizing questions on this theme are following. Are you retired? If not, when are you going to retire from your career or life work? What decisions do you make about using time? Do you think retirement marks a significant transition in your personal life style? What kind of changes happened or will happen to your life style? Do or did you expect retirement with anxiety or with welcome? Do you think the event of retirement and the personal changes and choices it brings about can raise the larger question of the meaning of your own life? Would you see retirement as a sacramental transition? Does such a transition appear to you not only as a time of crisis, but also as a special opportunity for learning and growth—as a time of grace and the visitation of God? How can the faith community provide opportunities for retiring or retired persons and their spouses to acknowledge the changes they face and to talk about the distress they may experience?⁷

Chan, the former military officer, lost his wife by death several years ago. In 2001 at his age of seventy-four, Chan retired from a job in county government and recently got remarried with a woman of similar age whose native place was Pyongyang in North Korea. For the purpose of rounding off his life journey, Chan wanted to write his autobiography and thus he took part in this workshop. With the encouragement of his current wife, Chan is in the process of getting a decoration of military merits from the South Korean government by writing his experience as an officer in the Korean War. Sometimes Chan feels like a straggler because he failed to become a general with stars due to his physical handicap incurred in the midst of war battles. However, Chan learns

⁷ Appendix D—Theme: My Retirement Plan

to turn the feelings of grudge and grievance into gratitude and gratification. He now understands that there were God's will and meaning in his physical wound on the basis of the following Bible verses: "My grace is sufficient for you, for my power is made perfect in weakness.....I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong."⁸ Chan is willing to continue his faith life by reading through the Bible but he is deeply concerned about the political situation of South Korea which is still standing face to face with North Korea.

Yong retired from her nursing career of more than thirty years in 1994 at her age of fifty-four. She planned the early retirement because nursing was a physically taxing job. Since her children were all grown up, Yong traveled abroad with her husband and made trips with their recreational vehicle. Yong registered in a community college and learned piano, painting, computer and digital photography. As a voluntary nurse of Adventist Community Team Services (ACTS), a Parish Nursing Program of Loma Linda University Church, Yong pays visits to home-bound elderly patients in the local community. Yong and her husband make a lot of mission trips to South America to save souls by spreading the gospel and building the church. Yong appreciates the program of guided autobiography group because it offered her a wonderful opportunity to feel the Lord's hands guiding her past life and to plan the future projects for the rest of her life.

Sung, the dentist, retired in 2000 at his age of sixty-five. However, Sung thinks that a new start in his life begins with the retirement because he has been so far tied up with work and education for his children. For now, as long as his health permits, he is free to go wherever he wants, to do whatever he wants, and to rest whenever he wants. The top priority in his retired life is to travel around the world with his wife who loves

⁸ 2 Corinthians 12:9-10 NIV.

nature, especially the mountains and rivers. In regard to the relationship with his wife, Sung feels like his love toward her is renewed even though their physical bodies are getting older and older. As a refugee from North Korea, Sung could not afford romance when he was young in the 1960s. Thanks to the recommendation of his relative, he fortunately got married to his wife who was an RN. Now that both of them are retired, they can enjoy the rest of their life as life-long partners. Another important plan for Sung's retirement is to be part of the health ministry in Loma Linda Korean Church for serving the local community as a dentist. Sung tries to conduct an abundant life every day preparing for "the day" when he closes his eyes.

Nam had to retire abruptly without any plan due to her husband's sudden death and her mother's illness in 2001 at her age of fifty-five. Still grieving, the bereaved is looking after her old mother who is bedridden because of osteoporosis. However, Nam registered in an Adventist seminary to continue her theological study while learning English at a community college. She wants to serve other people in difficulties as a female minister when her last son finishes his graduate school. She is also planning to help elderly people in nursing homes. Nam prays that the Lord will use her as his instrument even though she is like a trivial earthen vessel.

Kyung, the medical technician, retired from twenty-five years of hospital work in 2000 at his age of sixty-seven. While walking out to the parking lot on the last day of work, Kyung unknowingly shed tears as all kinds of mixed feelings came across his mind. Although he arrived in Los Angeles with his bare hands thirty years ago, Kyung successfully managed to support his family, to educate three children, and to pay off a neat house where he and his wife would spend the rest of their life. The literal meaning

of “retire” is to stop doing one’s job, but Kyung interprets “re-tire” as replacing a worn tire of a car with a new one. Thus he keeps busy reading books, playing golf, learning computer and English at adult school, and volunteering a Bible teacher at church. Kyung wants to conduct his retirement life plentifully like the evening sun which is brilliantly glowing. He also acknowledges that people with faith could enjoy their remaining years healthily and blessedly because they cherish the hope of eternal life.

Analysis of Theme

The analysis of autobiographical materials on the theme of “My Retirement Plan” can be depicted in terms of the following significant issues. First of all, all the elderly participants of the guided autobiography group consider retirement as a new stage in their life journeys. As the first generation immigrants in the New World, they sacrificed themselves to make a living, to support family and to educate children. Freed from those obligations, the elderly Korean immigrants now try to enjoy their retirement life by doing what they had wanted to do, such as, sightseeing, learning, sporting, Bible reading, and community service. Secondly, the elderly Korean immigrants who are formerly health care professionals are willing to do volunteer works for the service of the local community. For example, Sung the dentist and Yong the nurse are taking part in the health ministry in Loma Linda serving the sick and needy in the Inland Empire area.

Thirdly, the role of faith and spirituality is essential for the elderly Korean participants who are now retired from their careers. Christian faith made it possible for Chan, the retired military officer, to find meaning and God’s will in his physical wound incurred during the Korean War. Yong and Nam are motivated to spread the gospel and Christian love to evangelize people who do not know Jesus Christ. All the retired Korean

immigrants endeavor to live a full life preparing for their death with the hope of eternal life. Finally, the writing of autobiography through participation in the workshop is part of their effort to round off their life journeys as the first generation immigrants in a foreign land.

Supplemental Materials

The above autobiographical essays written by the elderly Korean participants of the workshop clearly expose their life stories in Korea before immigration to North America, the adversities and prosperities in their immigrant lives, and the outlines of their spiritual journeys. This researcher, however, noticed that the original format of guided autobiography group did not offer opportunity for the participants to discuss their own understandings of spirituality and spiritual development in relation to their immigrant life. Thus, I worked out supplemental questions on those issues as following:

1. How do you understand and define spirituality? Do you think spirituality is similar to, or different from, faith?
2. What do you think about spiritual growth or development, especially in old age or elderhood?
3. What role did your spirituality play in your immigrant life? How did your faith and faith community interact with your life in the United States?
4. What were your goals or expectations from the Guided Autobiography Group? Did you accomplish them through the process, or did you not get what you expected?
5. What difference was made in your understanding of life when you compare yourself before the Guided Autobiography Group with that after the experience? Do you think you grew spiritually through participation in the group and the writing of your autobiographical essays? Why or why not?
6. What are your favorite Bible verses which reveal the meaning of your life? How do those words relate with your life experience as immigrant? What were your concrete experiences in which you came to realize or comprehend the gist of the Bible verses?
7. Which symbol or metaphor can represent your life as a first generation immigrant in a foreign land?

This researcher then distributed copies of the supplemental questions to the elderly Korean participants in the summer of 2005. All the group members except one returned within a month their responses on paper as much as they could answer the questions. The following section will describe and analyze those written answers about their understandings of spirituality and spiritual development with regard to their immigrant life, and about their evaluations as to how the guided autobiography group affected their spiritual growth or development.

Understandings of Spirituality and Spiritual Development

Concerning the definition of spirituality, some participants answered that spirituality is understood as a quality of human mind which is yearning for God and that it is similar to faith. Others understand spirituality as human attitude of surrender and obedience to Jesus Christ, and a spiritual person as the one who has surrendered their sinful natures to the Holy Spirit. They differentiate spirituality from faith which is belief in the Absolute Reality. Regarding spiritual development in old age or elderhood, one of the participants recognizes it as a life of thankfulness recalling how God has guided it through past difficulties until now. Another participant responded that spiritual growth means a process of imitating Jesus Christ, or a progression of becoming a mature Christian, and that spiritual development in old age signifies a life bearing the fruits of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.⁹ Another group member theologically understands spiritual development as the process of sanctification, in which new life is imparted to a believer by the Holy Spirit and one is released from the compulsive power of sin and guilt and is

⁹ Galatians 5:22-3 NIV: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

enabled to love God and to serve one's neighbors.¹⁰ The elderly Korean participants enumerate some characteristics of spiritual development in later years as prayer life, assurance of salvation, acceptance of death, humility, altruism, self-transcendence through volunteering works, and so forth.

Effects of Guided Autobiography Group

Answering the question about their goals or expectations from the workshop of guided autobiography group, most of the elderly Korean participants recognized that they wanted to write their life histories, including war experience, refuge experience, and especially immigration experience, so that their children and grandchildren could know their roots. They also expected to recollect their forgotten past by listening to other group members' life stories and wanted to have an opportunity to realize the divine guidance and providence throughout their immigrant lives in an adopted environment. A widowed participant particularly confessed that she took part in the guided autobiography group in order to overcome the grief and pain caused by the unanticipated death of her spouse. Generally, the elderly Korean participants acknowledged that they accomplished what they expected through the process of guided autobiography group.

Responding to the question about the difference made in their understanding of life after the participation of the workshop, one of the elderly Korean immigrants admitted that he came to relinquish the excessive greediness and undue attachment to life and worldly things because God had provided him throughout his life just as God does to the birds of the air and to the lilies of the field.¹¹ Another group member also stated that he became more honest with himself and more interested in spiritual things through the

¹⁰ Van A. Harvey, A Handbook of Theological Terms (New York: Macmillan Publishing Company, 1964), 214.

¹¹ Matthew 6:25-32 NIV.

process of guided autobiography group, and that he was endeavoring to lead a life of selfless love by serving God and neighbors. Another participant expressed thankfulness and praise to God since she understood once more that God had thoroughly guided and taken care of her along her immigrant life journey. For the widow who was “walking through the valley of the shadow of the death,”¹² her participation in the guided autobiography group marked a turning point in her life from hopelessness to hopefulness because God changed adversity into blessing. Turning to Jesus Christ, not to herself, she was able to continue her theological education to be a divine instrument for helping people in crises like herself. In sum, most of the elderly Korean immigrants acknowledged that they spiritually grew and matured through the participation in the workshop and the writing of their autobiographical essays

Metaphor of Immigrant Life

Answering the question about favorite biblical passages which reveal the meaning of their immigrant life, the elderly Korean participants identified their life journey with the story of Abraham in Genesis 12:1-2: The Lord had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you.”¹³ Like Abraham who faithfully followed God’s direction without knowing where to go, the first generation Korean immigrants left their homeland for the New World with a couple of hundreds dollars in their hands believing in the divine protection and guidance. The following Bible verses are also relevant to the life journeys of Korean immigrants: “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even

¹² Psalm 23:4 NIV.

¹³ Genesis 12:1-2 NIV.

though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country.”¹⁴

One of the elderly Korean participants confessed that he as a refugee not only crossed the 38th Parallel during the Korean War but as an immigrant also crossed the Pacific Ocean to the United States, depending on God’s promise of deliverance and protection as written in Isaiah 43:1-2: “Fear not, for I have redeemed you; I have summoned you by name; you are mine. When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze.”¹⁵ Relying upon God’s word, he kept going southward for freedom although his father wanted to stop and go back to North Korea when they had been robbed of everything they had in hand on their way to South Korea during the war.

Psalms 23 which starts with “The Lord is my shepherd, I shall want,”¹⁶ is also preferred by some elderly Korean participants who regarded the biblical passages as comfort and support through their immigrants’ lives. One group member used to recite Psalm 23 in mind whenever she felt homesick and lonely and that she was confronted with difficult situations in the unfamiliar environment. Citing a verse from Proverbs 16, “In his heart a man plans his course, but the Lord determines his steps,”¹⁷ another group member acknowledged that God has guided and provided her throughout her immigrant life journey.

¹⁴ Hebrews 11:8-9 NIV.

¹⁵ Isaiah 43:1-2 NIV.

¹⁶ Psalm 23:1 NRSV.

¹⁷ Proverbs 16:9 NIV.

In regard to the metaphor of immigrant life, some participants of the guided autobiography group recognized that their lives as the first generation immigrants in North America could be likened to “Nagne,” a Korean word which implies a person away from home on the way to some place, that is, a traveler, a stranger, a sojourner, a foreigner, a wanderer, a visitor, or a guest. The elderly Korean immigrants consider themselves as *nagnes* not only in the literal meaning—sojourners in a foreign land—but also in the spiritual meaning—pilgrims toward “Heavenly Home.” The spirituality of “Nagnae,” that is, spirituality of sojourners, pilgrims, or immigrants, and its theological implications will be discussed in the final chapter of this dissertation from the perspective of the first generation Korean Christian immigrants.

CHAPTER 7

Discussions, Theological Reflections, Cross-Cultural Perspectives on Aging,

Implications for Pastoral Care and Counseling,

Recommendations for Future Research, and Conclusion

The preceding chapter offered meticulous descriptions of elderly Korean immigrants' life stories upon the basis of their writings produced by the process of guided autobiography group. It also qualitatively analyzed the participants' understandings of spirituality and spiritual development, and their evaluations regarding the effects of the guided autobiography group upon their spiritual growth or development. The primary research questions of the present dissertation were: (1) How are spirituality and spiritual development understood by elderly Korean immigrants, specifically by Korean Seventh-day Adventist older adults in the United States?; (2) How do their life experiences as the first generation immigrants in a foreign land interact with their spirituality and religious faith?; and (3) Has the method of Guided Autobiography Group contributed to spiritual growth or development especially among the elderly Korean immigrants?

This final chapter will begin with the discussions concerning the above three research questions based on the autobiographical essays written by the elderly Korean participants. It will then theologically articulate the metaphor of pilgrimage and spirituality of "Nag-nae," namely, spirituality of sojourners, pilgrims, or immigrants from the perspective of the first generation Korean Christian immigrants in North America. This chapter will also provide cross-cultural perspectives on aging which are relevant to multireligious and inter-faith spirituality of the first generation Korean immigrants. It will then discuss the implications of this research for the pastoral ministry with older

adults, especially for the elderly Korean immigrants. After pointing out some recommendations for future research, this final chapter will be concluded with the summary of this dissertation.

Discussions

Conception of Spirituality and Spiritual Development

In regard to the understanding of spirituality, the elderly Korean immigrants, specifically the Korean Seventh-day Adventist older adults, define it as a human dimension that enables a relationship with God and the Holy Spirit through Jesus Christ. As mentioned earlier, some participants of the guided autobiography group understand spirituality as a quality of human mind which is yearning for God, while others recognize it as human attitude of surrender and obedience to Jesus Christ and view a spiritual person as the one who has surrendered their sinful natures to the Holy Spirit. Concerning the relation of spirituality with faith, some think that spirituality is similar to faith while others differentiate spirituality from faith which is belief in the Ultimate Reality—God. One participant interprets faith as holding on to the faithfulness of God. According to the person, he crossed the 38th Parallel southward during the Korean War and immigrated almost empty-handed to the United States, believing in God who would faithfully guide and protect him despite all kinds of difficulties and troubles along his life journey.

Regarding spiritual development, the elderly Korean immigrants who participated in the guided autobiography group understand it as the growth and maturing of their Christian life and experience. For instance, as aforementioned, one participant recognizes spiritual growth as a process of imitating Jesus Christ, or a progression of becoming a mature Christian, and another group member maintains that spiritual

development in old age signifies a life bearing the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Still another participant understands spiritual development as the process of sanctification, in which new life is imparted to a believer by the Holy Spirit and one is enabled to love God and to serve one's neighbors. It is noticeable that most elderly Korean participants express gratitude or thankfulness for the divine guidance and providence throughout their immigrant lives as a sign of spiritual growth. The elderly Korean immigrants specify the characteristics of spiritual development in later years as prayer life, assurance of salvation, acceptance of death, hope for eternal life, altruism, self-transcendence through volunteering works, and humility. In short, the Korean Seventh-day Adventist older adults who took part in the guided autobiography group understand spirituality and spiritual development in old age according to their Christian faith, specifically according to their Adventist faith.

Interaction of Spirituality with Immigrant Life

How did the life experiences of elderly Korean participants as the first generation immigrants in a foreign land interact with their spirituality and Christian faith? What role did their spirituality and religion play in their immigrant lives? How did their spirituality and faith community, that is, Korean SDA church, interrelate with their lives in the United States? First of all, the pursuit of religious freedom was among the motives of their immigration to the New World. To put it differently, the Korean Adventist older adults determined to cross the Pacific Ocean to North America where religious liberty and tolerance is legally protected and extensively practiced, so that they could unrestrictedly keep the Sabbath and attend worship on Saturday. As described earlier,

since Saturday was a regular working day in Korean society, Adventists had a lot of difficulty in getting jobs and suffered disadvantages at work and school because they would go to church and worship on Saturday, not on Sunday. Furthermore, their practices of a vegetarian diet and no-alcohol kept them from socialization with other people. Thus, many Korean Adventists left their homeland, where Adventism is generally regarded as a heresy or heterodoxy, for the purpose of enjoying the religious freedom in its fullest meaning.

Secondly, spirituality and Christian faith of the Korean SDA participants played a crucially important role in their adapting and surviving in the New World. Holding firmly on to the faithfulness of God, the first generation Korean immigrants exercised a leap of faith to come to North America without knowing what would happen in their lives. Their Christian faith, specifically Adventism, provided them confidence and inner strength not only to rise above loneliness and homesickness but also to overcome cultural shocks and racial discriminations in the adopted environment. One participant admits that God has been with him at every moment throughout his life including his immigration experience. Another confesses that Jesus Christ, who delivered him from the crises of death during the Korean War, still guides and protects him along his life journey until he “meets Jesus in the Heavenly Home.” The role of faith and spirituality is still indispensable for the elderly Korean immigrants who are now retired from their life works or careers. Not only in prosperities but also in adversities, therefore, the Korean Adventist older adults find support in the faith of God, and give multiple thanks to God for protection and sustenance throughout their immigrant lives in a foreign land.

Thirdly, for the elderly Korean participants, their spirituality is closely interrelated with their faith community, that is, Korean Seventh-day Adventist Church, which has offered them spiritual support and substantial assistance in the immigration process. In other words, during their immigrant lives in North America, the support and nurture from the faith community has provided them with the motive power of adapting and surviving in the adopted environment. For instance, the elderly Korean immigrants were initially helped by Adventist friends in finding lodging, school, job, and legal assistance for stabilization in the new surroundings. One participant acknowledges that he could have inward peace whenever he attended church worship and had fellowship with other church members on the Sabbath, that is, Saturday after six days of hard work. Another participant decided to stay in Southern California near the faith community where she could worship and pray in her mother tongue and share ethnic food with fellow Korean Adventists. Moreover, the elderly Korean immigrants founded Korean SDA churches in North America through which they also provide support and assistance to the newcomers from South Korea. Thus, the participants of guided autobiography group are thankful not only to God but also to the faith community for its guidance and sustenance throughout their immigration experience. In sum, spirituality and Christian faith of the elder Korean immigrants, and their faith community—Korean SDA church—played a pivotal role in their adapting and surviving in a foreign land.

Impact of Guided Autobiography Group on Spiritual Development

How did the process of guided autobiography group have influence on the spiritual growth or development among the Korean Adventist older adults who took part in the workshop? As noted earlier, answering the question about the difference made in

one's understanding of life after participation in the workshop, one of the elderly Korean immigrants reports that he, who had lived more than seventy years, became more honest with himself and more interested in spiritual things than material ones through the process of guided autobiography group which gave a great opportunity for him to reflect upon his past life before the end of his life. With the hope of eternal life which he believes God prepares for him through Jesus Christ, the participant determines to live actively and positively the rest of his life until God calls him "home." With the help of the Holy Spirit, he thus strives to embody the selfless love of Jesus by serving God, family, church and neighbors. According to another group member, one of the differences made after participation in the guided autobiography group is that he surrenders the excessive greediness and undue attachment to life and worldly things because he understands God has provided him throughout his life course, just as God does to the birds in the air and to the flowers in the field. Another participant expresses gratitude and praise to God since she understands once more that God has thoroughly guided and taken care of her along her immigrant life journey.

It can thus be said that the spiritual growth or development among the elderly Korean immigrants after participation in the guided autobiography group is consistent with the theory of gerotranscendence, which is a shift in meta-perspective, from a materialistic and rational vision to a more cosmic and transcendent one, normally followed by an increase in life satisfaction.¹ A gerotranscendent individual typically experiences a redefinition of the self and of relationships to others and a new understanding of existential questions. There is also often a feeling of cosmic communion with the spirit of the universe, and a redefinition of time, space, life and

¹ Lars Tornstam, Gerotranscendence: A Developmental Theory of Positive Aging, 3-4.

death.² The Korean Seventh-day Adventist older adults who participated in the guided autobiography group reveal some characteristic signs of gerotranscendence according to their Christian faith, specifically their Adventist spirituality.

Furthermore, the process of guided autobiography group had a positive influence on their spiritual growth or development because it offered opportunity for the Korean elderly immigrants to find meaning and purpose in their lives in terms of their relationship with the Transcendent Being—God. For example, one participant, who is a retired military officer, sometimes feels like a failure not only because he was not promoted to be a general, with stars, due to the physical injury incurred during the Korean War but also because he could not successfully adapt himself as an immigrant in the United States. To put it another way, he is occasionally at a state of the loss of meaning in his life. However, he confesses at the final session of guided autobiography group that the feelings of grudge and grievance about his past life changed into those of gratitude and gratefulness about the divine protection and guidance along his life journey. He finds a meaning and God's will in his physical wound because he realizes he was weak but strong through the divine support and sustenance even though he had been in weaknesses, hardships, and difficulties. He is now holding firmly the Lord's hand for the rest of his life until he enters the Heavenly Home.

Another participant, who was bereaved of her spouse, underwent severe frustration and meaninglessness of life about the time when she took part in the guided autobiography group through the assistance of Women's Ministry at Loma Linda Korean Church. According to the widow, although in great grief and unfavorable circumstances with her frail old mother, she could experience a kind of miracle in which God

² Ibid., 73-74.

transformed misfortune and hopelessness into blessedness and hopefulness. She used to struggle with her atheistic husband throughout their marital life, but now she can concentrate her energy on belated theological education to be a divine instrument that puts Christ's love into practice for people in troubles. Relying totally on God, she resolves to fulfill her new life's purpose not by sitting and waiting for a good chance but by proactively leading her life. Thus, the participation in the guided autobiography group provided an opportunity for her to discover a new meaning and purpose in life without her lifelong spouse in a foreign land. In summary, the process of guided autobiography group positively contributes to spiritual growth or development among elderly Korean American immigrants, especially Korean Seventh-day Adventist older adults.

Theological Reflections

The elderly Korean immigrants who participated in the guided autobiography group, as noted earlier, identify their life journey with the story of Abraham who obeyed God's direction to leave his homeland without knowing where to go. The first generation Korean immigrants also bid farewell to their mother land almost empty-handed when they got aboard airplanes to North America in the 1960s and 70s. One participant remembered the day of immigration when her decent mother with a sense of propriety sat down on the floor of the airport and cried out loud as if she would never see her beloved daughter again. In those days, when airfare was extremely expensive and when even a telephone call was difficult, most immigrants thought they would never come back once they left their home country. Struggling with adverse circumstances in the New World, most participants made their American dreams come true by financially supporting family, by educating children, and by purchasing their own houses with retirement funds.

However, they don't feel like they belong to American society even though they functionally succeeded in adjusting themselves to a foreign environment. Some group members admit that they feel like neither being fully Korean nor being fully American—a sense of marginality—in spite of their status of U.S. citizenship.³ In regard to the metaphor of immigrant life, thus, the participants in the guided autobiography group recognize that their life journeys as the first generation immigrants in North America are similar to “Nagne,” a Korean word meaning a person away from home on the way to some place, that is, a traveler, a stranger, a sojourner, foreigner, a wanderer, a visitor, or a guest. In other words, the elderly Korean immigrants consider themselves strangers, aliens, or sojourners no matter how long they have lived in the United States and no matter how well they have established themselves in the adopted environment. In addition to their identification with *nagnes* in its literal meaning, the elderly Korean immigrants also regard themselves as *nagnes* in its spiritual meaning, that is, pilgrims or travelers on the way to “Heavenly Home.” How can this spirituality of “Nagae”—spirituality of sojourners, pilgrims, or immigrants—be theologically explicated?

It is not uncommon that the Bible compares life on earth to living in a foreign country. Since life on earth is a temporary, it is not permanent home or final destination.⁴ The scriptures use terms like pilgrim, alien, foreigner, stranger, or sojourner to describe humans' brief stay on earth. Above all, when called to go to a place he would later receive as his inheritance, Abraham, the forefather of faith, with his household obeyed and went, even though he did not know where he was going. According to the Letter to

³ Jung Young Lee presents the concept of marginality as a key to multicultural theology from an Asian American perspective. Jung Young Lee, Marginality: The Key to Multicultural Theology (Minneapolis: Fortress Press, 1995).

⁴ Richard Warren, The Purpose-Driven Life: What on Earth Am I Here For? (Grand Rapids, MI: Zondervan, 2002), 47-48.

the Hebrews, “By faith he made his home in the promised land like a stranger in a foreign country.....And they admitted that they were aliens and strangers on earth.”⁵ King David acknowledged, “We are aliens and strangers in your sight, as were all our forefathers,”⁶ The apostle Peter exhorted to, “live your lives as strangers here in reverent fear”⁷ and urged his friends, “as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.”⁸ Thus, not only in the Old Testament but also in the New Testament, the champions of faith considered themselves aliens, sojourners, foreigners, strangers, travelers, or pilgrims, in short, *naghes* in the world.

In Christian history, the metaphor of pilgrimage symbolizes a journey to a holy place undertaken for devotional purposes. Common reasons for going on a pilgrimage are to receive healing from physical and emotional distress, to gain deepened religious insights by drawing near to tangible symbols of one’s faith, to express thanksgiving to God for some benefit, and to undertake penance for wrongdoing.⁹ The practice of pilgrimage is common in many world religions and has been an important motif in Christian piety and theology. The term “pilgrim” appears in certain English translations of the New Testament, notably in the King James Version (Hebrews 11:13 and 1 Peter 2:11). The Greek term in both places is *parepidemos*, which other translations render “exiles,” “refugees,” and “aliens.” The term signifies one who is staying for a short while in a strange place—a sojourner, that is, *nagne* in Korean terms. In the metaphor of pilgrimage, the dominant emphasis is on how Christian loyalty to God through Jesus

⁵ Hebrews 11:9, 13 NIV.

⁶ 2 Chronicles 29:15 NIV.

⁷ 2 Peter 1:17 NIV.

⁸ 1 Peter 2:11 NIV.

⁹ Richard R. Osmer, “Pilgrimage Metaphor,” in Dictionary of Pastoral Care and Counseling, 923-

Christ places them in tension with the world as it is. Therefore, the metaphor of pilgrimage connotes two basic ideas: the provisional and temporary nature of a Christian's relationship to the world in the present age, and the Christian life as a journey toward the Kingdom of God as its final destination.¹⁰

These themes have been reworked in various ways throughout the church's history. For instance, Saint Augustine gave them classic expression in The City of God,¹¹ portraying the Christian life as a pilgrimage from the earthly city to the heavenly city of God. Indeed, these themes were clearly described in the Letter to the Hebrews as follows:

All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.¹²

The context makes it clear that the promise not received was a "homeland." This was true in the literal sense as a reference to the land of Canaan, but in the present discussion the homeland is the "better country, that is, a heavenly one." It was not Abraham alone but also Isaac and Jacob who "looked forward to the city that has foundations, whose architect and builder is God."¹³ The homeland they see from a distance is one seen with eyes of faith. It was this vision by faith that empowered them not only live as pilgrims and foreigners on the earth but to confess publicly that such was their life.¹⁴ The author

¹⁰ Ibid., 923.

¹¹ Augustine, Bishop of Hippo, The City of God, trans. Marcus Dods (New York: Modern Library, 2000).

¹² Hebrews 11:13-6 NRSV.

¹³ Hebrews 11:10 NRSV.

¹⁴ Fred B. Craddock, "The Letter to the Hebrews," in The New Interpreter's Bible, vol. 12 (Nashville: Abingdon Press, 1994), 135-38.

of the Letter to the Hebrews reflects on the life of faith as that of pilgrimage—*naghe*—anticipating the heavenly home in contrast to the earthly one, the image of life that is temporary and vulnerable. The metaphor of pilgrimage is thus linked to Christian spirituality as stranger or sojourner on the way to the heavenly home.

Theologically, Sang Hyun Lee, who is a Korean American theologian, attempts to interpret the historic Christian symbols within the context of the Asian American experience of marginality as forced liminality.¹⁵ Lee pays primary attention to symbols that are actually used in the life of the Asian American church, such as pilgrimage, sojourning, wilderness, liberation, struggle, the Promised Land, the New Heaven and New Earth, and so forth. The symbol of pilgrimage, for example, gives a Christian meaning to the act of Asian immigrants as pilgrims who left their homeland to follow the Christ whose Lordship is over the entire creation. According to Lee, the image of the Christian believer as a pilgrim who does not absolutize any one place or idea is always ready to leave the present situation toward a God-promised goal has been important for the Asian American church.¹⁶ The way Abraham obeyed and left home when he was called, “not knowing where he was going,” and the way he and his family sojourned in the wilderness as “strangers and exiles,” seeking the true “homeland,” “a better country, that is, a heavenly home,” “the city whose builder and maker is God”—these images from the New Testament Letter to the Hebrews have been deeply meaningful to many Korean American immigrants who are Christian.

¹⁵ Sang Hyun Lee, “Marginality as Forced Liminality: The Context of Asian American Theology,” in The Bible and Immigrant Theology: In Honor of Chan-Hie Kim, ed. Sung Do Kang and Joon Ho Chang (Claremont, CA: Center for Pacific and Asian American Ministries, 1995), 397-407.

¹⁶ Sang Hyun Lee, “Pilgrimage and Home in the Wilderness of Marginality: Symbols and Context in Asian American Theology,” in Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 61.

The theme of pilgrimage is also often used, especially by specialists in pastoral care and counseling, to express their heightened awareness of human development as a life-long process.¹⁷ Acknowledging the fact that adulthood, including elderhood, no longer means the entrance into a period of stability, these specialists have described the need to move through life stages in ways that enhance the Christian faith and spirituality.¹⁸ Interest in faith development has led some of them to portray the Christian life as being like a pilgrim, offering normative series of stages which lead to a more universalizing form of faith.¹⁹ The theme of pilgrimage is also employed as a metaphor for inward spiritual growth toward the Transcendent One, that is, God.

Moreover, a crucial theological issue for the elderly first generation Korean immigrants is that of finitude. As a person ages, he or she is faced with the gradual limitation of life choices and options. This involves a fundamental confrontation with the physical, financial, social, vocational limits, and with one's own death at the end. The spiritual task is thus to achieve faith and hope thereby enabling one to transcend the immediate limits of self. How can the church help the older congregants to keep the "hope beyond death"? Gabriel Marcel, a French philosopher fascinated by the significance of hope to human beings, asserts hope is the driving force that enables humans to move into the future dimension of time-consciousness. Marcel's ideas about this process of existence are expressed through the metaphor of journey. To put it another way, humans are travelers on a pilgrimage, in which "being" necessarily means

¹⁷ Osmer, "Pilgrimage Metaphor," in *Dictionary of Pastoral Care and Counseling*, 923.

¹⁸ Evelyn Eaton Whitehead and James D. Whitehead, *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life* (Garden City, NY: Doubleday, 1979).

¹⁹ James W. Fowler has identified seven structural-developmental stages of faith as follows: (0) Primal or Undifferentiated Faith; (1) Intuitive-Projective Faith; (2) Mythic-Literal Faith; (3) Synthetic-Conventional Faith; (4) Individuative-Reflective Faith; (5) Conjunctive Faith; and (6) Universalizing Faith. James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981).

“being on the way” (*en route*).²⁰ For him, hope is the driving force, the underlying dynamic that pulls humans in the future. The essence of life journey is the process of moving toward a more authentic expression of human existence, which involves progression toward transcendence. As a theist, Marcel maintains that the final destiny of the human journey is participation in the transcendent being of God.²¹

How can the capacity for hope be developed? According to Andrew D. Lester, an expert in pastoral theology and pastoral counseling, there are two categories of hope: finite hope and transfinite hope.²² Finite hope is regarded as a shorthand term for an expectation about goal attainment. Being finite creatures, humans invest hope in limited objects, desires, and processes. On the other hand, transfinite hope is placed in subjects and processes that go beyond physiological sensing and the material world.²³ John Macquarrie also insists that the existence of finite hopes is a precursor of a more universal hope that expands outward from any individual to encompass loved ones, then all humans, and finally the whole world. This transfinite hope argues for the existence of “a transcendent reality (God) whose transcendent being is the goal that draws out our human transcendence.”²⁴ Concerning the relationship between finite and transfinite hopes, Lester suggests that transfinite hope validates and undergirds finite hope. Transfinite hope inspires and motivates because it acknowledges a future that goes beyond human finite vision.²⁵

²⁰ Gabriel Marcel, *Homo Viator: Introduction to a Metaphysic of Hope*, trans. Emma Craufurd (New York: Harper and Borthers, 1962), 11.

²¹ Ibid.

²² Andrew D. Lester, *Hope in Pastoral Care and Counseling* (Louisville, KY: Westminster John Knox Press, 1995), 62-71.

²³ Ibid. 64

²⁴ John Macquarrie, *In Search of Humanity: A Theological and Philosophical Approach* (London: SCM Press, 1982), 247.

²⁵ Lester, *Hope in Pastoral Care and Counseling*, 66-67.

Aging persons, including the elderly Korean immigrants, face the constant loss of future stories as spouses, friends, and family (even adult children) die, as the ability to participate in meaningful tasks ceases, and as death—"the final enemy"—threatens the existence itself. However, the history of humankind includes hope that transcends death. In other words, humans have always imagined, in a variety of contexts and visions, that existence extends beyond death. The Christian sacred story has as one of its core narratives the Easter story, the proclamation of resurrection. Christians are familiar with the idea that death is not the final word, even though the particulars of the sacred story's core narrative about death may differ depending on one's specific tradition. This sacred story could include resurrection, immortality, immediate release into God's presence in heaven, lying dead in a grave until the Second Coming, and so forth. Pastoral responsibility, according to Lester, is to enable persons to uncover these sacred stories about death and beyond, to help them find the resources in their own sacred story for facing death.²⁶ In sum, through the metaphor of pilgrimage, the spirituality of "Nagae," and the hoping process out of the finite toward the transfinite, the elderly first generation Korean American immigrants can be nurtured and supported to gain insight into the ultimate hope provided by their sacred story.

Cross-Cultural Perspectives on Aging

One of the issues raised during the process of guided autobiography group, as mentioned earlier, was a cross-cultural and inter-faith spirituality of the elderly first generation Korean immigrants. In other words, Korean American Christians, including Korean Seventh-day Adventists, are eager to follow Christ without severing themselves from the conscious and unconscious heritages of their religious and spiritual backgrounds,

²⁶ Ibid., 92-93.

such as Confucianism, Taoism, Buddhism, and shamanism. Korean American Christians, according to Andrew Sung Park, are Christian in their religious understanding and devotion; they are Confucian in their ethical way of life; they are quite otherworldly or Buddhist in their attitude toward life; they are paradoxical and mystically Taoist in their philosophy of life; and they are above all fairly holistic or shamanistic in their cosmic way of thinking.²⁷ For cultural competence and spiritual effectiveness, thus, it is indispensable for pastoral caregivers and counselors to be acquainted with the inter-faith perspectives on aging and spiritual development in elderhood. Furthermore, since the United States of America is a multicultural and multireligious society, it seems inevitable to understand cross-cultural meanings and issues on aging which are involved in providing pastoral care and counseling not only for the elderly Korean immigrants but also the older adults in general. This section will briefly discuss the understandings of aging from the biblical perspectives and from Eastern religious traditions—Hinduism, Buddhism, and Confucianism. It will then discuss the significance of the cross-cultural and inter-faith understanding which may contribute to pastoral theology of aging.

Biblical Perspectives on Aging

In regard to aging and old age in the Old Testament, Rolf Knierim points out the generally positive attitude toward elderly people expressed throughout the broad span of the biblical period.²⁸ According to Knierim, the Old Testament portrays old age as an integral phase of a blessed and fulfilled life in spite of the weakening biological condition. Since being or becoming old did not mean being phased out of mainstream of Israel's

²⁷ Andrew Sung Park, "Formation of Multicultural Religious Identity within Persons in Korean-American Experience," 40.

²⁸ Rolf Knierim, "Age and Aging in the Old Testament," in Ministry with the Aging: Designs, Challenges, Foundations, ed. William M. Clements (New York: Haworth Press, 1989), 21-36.

society, old people always remained an integral part of societal life. They were actually the bearers of the living tradition, representing the linkage between the former and the younger generations, between past and future. The ongoing societal importance of old people was institutionally guaranteed by the fact that they were supported and protected by their families and clans.²⁹ In short, the biblical tradition acknowledges the painful realities of aging, but appreciates the wisdom that can come with age.

Continuing the biblical perspective, Jean Laporte makes it clear that, in keeping with its heritage, the Early Christian Church tried to recognize and benefit from the wisdom of elderly people.³⁰ Of particular significance is the successful attempt of the Early Church to institutionalize this special wisdom, for instance, in the traditional councils of “elders.” The church not only provided the elderly with material assistance, but also offered them an important role in the community. Early Christianity paid respect to the elderly, especially elderly widows, and ascribed to them significant spiritual roles, such as counselors and healers of souls, and intensity of spiritual life through prayer and continence.³¹ The attitude of the Early Church toward its elderly deserves treatment in depth, not only for historical reasons but also for today’s Christian Church to consider its relationship to the elderly congregants.

Hinduism on Aging

Hinduism is a total way of life and its effects are spread widely throughout traditional Indian culture. In its infinite variety of beliefs, rites, and practices, the following two appear to be common to all Hindus: (1) acknowledgement of the validity

²⁹ Ibid.

³⁰ Jean Laporte, “The Elderly in the Life and Thought of the Early Church,” in Ministry with the Aging: Designs, Challenges, Foundations, ed. William M. Clements (New York: Haworth Press, 1989), 37-55.

³¹ Ibid.

of the Vedas, India's ancient sacred writings, and (2) the practice of caste, a closed social hierarchy in which one's position is determined by birth.³² One influential strain of traditional Hinduism, Jnana yoga or way of salvation by philosophic knowledge, divides the life cycle into four stages or *ashramas*. The first stage is that of the student. After the rite of initiation, a young student devotes oneself to the study of Vedas and Vedic traditions under the guidance of a *guru* or spiritual teacher. The second stage, beginning with marriage, is that of the householder. Here a young person must play out fully and faithfully the duties to family, vocation, and the community to which one belongs. The householder stage is accorded certain significance in that it supports all other stages economically and procreatively.

The third stage is that of retirement or forest-dweller, which is embarked upon the birth of grandsons who assure the perpetuation of the family line. At this stage, the householder, or husband and wife together, make a transition from worldly responsibilities to a more contemplative mode of life toward spiritual illumination. In Hinduism, *Brahman*, the Divine force underlying the universe, is one and the same with *Atman*, the God within each person. One can awaken God or true Self through a variety of "yogas," that is, paths to the Divine. After a period of retreat, the individual enters the fourth stage, that of *sannyasin*, a wandering ascetic who has achieved the final emancipation and the union with the Ultimate Reality. Death, the liberation of one's true Self from the body, is considered the culmination of the process of life cycle.³³ This Hindu notion of life cycle with four stages suggests an alternative paradigm of aging in today's society which does appreciate the aging process itself.

³² John A. Hutchison, *Paths of Faith*, 3rd ed. (New York: McGraw-Hill, 1981), 136-38.

³³ *Ibid.*, 148-49.

Buddhism on Aging

In Buddhism, the subject of aging and old age serves as a source of object lessons to motivate people to cultivate the attitude of detachment that eventually turns away from worldly values toward enlightenment.³⁴ According to Buddhist tradition, Prince Siddhartha had set out on the search for self-realization that led him to become the Buddha, the Enlightened or Awakened One, after seeing four disturbing sights. The first of them was an old man in decrepit condition. That sight, which revealed to the innocent prince the consequences of aging, was crucial. The next two, of a sick man and a dead man, further developed his awareness of suffering and misery of human existence. Then the fourth sight was of a monk whose appearance represented to the young prince an alternative way to engage the limited resources and possibilities of a human lifetime.

After his comfortable worldly life had been interrupted by the preliminary realization conferred by the four sights, Siddhartha left his palace and family in order to find spiritual teachers and to take up the way of extreme asceticism. After some years of severe discipline and self-denial, he adopted a more moderate way of living and then experienced a deep realization about human predicament and the way out of it. During a long night of quiet sitting under a bo tree, he was able to see the roots of suffering (*duhkha*) in ignorant craving and the means of emancipation from it through the “middle path” that would facilitate meditation and cultivate disinterested compassion. After the decisive enlightenment experience, the Buddha went out to teach his new Dharma—Truth—and to enlist disciples into a new monastic community, the Sangha.³⁵ Thus, in

³⁴ Gene R. Thursby, “Aging in Eastern Religious Traditions,” in Handbook of the Humanities and Aging, ed. Thomas R. Cole et al., 2nd ed. (New York: Springer Publishing, 2000), 169-73.

³⁵ Ibid.

Buddhism, the human reality of aging and death motivates people to set out on spiritual journey in quest of enlightenment or self-realization.

Confucianism on Aging

The main source for the life and teachings of Confucius is the “Analects,” or “Sayings,” which was written not by Master K’ung himself, but by his immediate disciples.³⁶ In regard to the issue of aging, Tu Wei-Ming argues that the Way as a root metaphor or basic analogy is crucially important in understanding the Confucian idea of adulthood.³⁷ The Confucian term for adulthood, *ch’eng-jen*, literally means one who has become a person. Adulthood conceived in this way is not so much as a state of attainment as a process of becoming—“to become a person.” Since, in Confucianism, maturation is perceived mainly in terms of self-cultivation, human growth as a holistic process of realizing the authentic human nature begins in early childhood and does not end even in the old age. Although recognized as a difficult situation, old age is intrinsically valuable as a concluding chapter in human self-realization. The perception of aging as the process of maturation is exemplified by Confucius himself as following:

At fifteen I set my heart on learning.
 At thirty I established myself.
 At forty I came to be free from doubts.
 At fifty I knew the Mandate of Heaven.
 At sixty I was at ease with whatever I heard.
 At seventy I could follow my heart’s desire without overstepping the line.³⁸

The phrase “knowing the Mandate of Heaven” (age 50), according to Tu, points to a frame of mind in which coming to old age is confronted both as an inevitable process of maturation and as a great promise of reconciliation. The meaning of the Mandate of

³⁶ Hutchison, 194-99.

³⁷ Tu Wei-Ming, “The Confucian Perception of Adulthood,” in *Adulthood: Essays*, ed. Erik H. Erikson (New York: W. W. Norton, 1978), 113-27.

³⁸ Confucius, *Analects* 2:4, quoted in Tu, “Confucian Perception of Adulthood,” 121.

Heaven connotes the limitation of one's own fate as well as the fulfillment of a "transcendent" commandment. The phrase that "I was at ease with whatever I heard" (age 60) suggests receptivity. The art of listening is the affirmation of the world in a spirit of detachment. The description of age of seventy implies harmony. This last phase of Confucius' life seems to symbolize the final fruition of a long process of maturation and self-cultivation.³⁹ The example of Confucius' aging process does not serve as an absolute norm but as a standard of inspiration in the Confucian tradition.

Significance of Cross-Cultural Understanding on Aging

Eastern religious traditions are a newly emerging field in the study of aging from the standpoint of cross-cultural theology in North America. An increasing interest in these traditions is a consequence of the 1965 Immigration Act in the United States. There is now a significant and still grow number of followers of Eastern religious traditions in the multireligious U.S. society. In order to understand cross-cultural or inter-faith meanings and issues on aging which are involved in providing pastoral care and counseling for the older adults, especially for the elderly Korean immigrants, Christian theology can become engaged in the pursuit of the experience and knowledge of aging and old age in Eastern religious traditions. In such an engagement Christian theology of aging can be greatly enriched by the faiths and beliefs of the East, and it can help enrich the Eastern faiths and beliefs as well. In summary, a holistic and comprehensive pastoral theology of aging, which embraces both Western and Eastern religious traditions, can be made possible through the integration of: old age with wisdom for next generations (Biblical perspectives); elder years as set aside for spiritual development (Hinduism); old

³⁹ Tu, 123-25.

age and death as motivation toward spiritual quest for enlightenment (Buddhism); and aging as a life-long growth process of self-cultivation (Confucianism).

Implications for Pastoral Care and Counseling

What are the implications of this research on guided autobiography group for pastoral care and counseling for older adults, particularly for the elderly Korean immigrants? First of all, the method of guided autobiography group can be employed as a valuable tool for pastoral ministry with aging persons in various settings of Korean American community. For instance, elderly congregants of church or residents of home for older adults may benefit from a workshop of guided autobiography group. For the elderly Korean immigrants who might be relatively isolated, being separated from family members and old friends or neighbors, the guided autobiography group can facilitate friendship and confidant relationship.

New themes can also be introduced into the sequence of the workshop to serve specific audiences. For example, "My life as a spiritual journey" may be used in a church group or "My life as a learner" can be adopted in an adult education group.⁴⁰ Actually, some portion of this dissertation can be utilized as a practical manual for guided autobiography group in ethnic church settings, counseling centers, community senior centers, and retirement homes, specifically for elderly Korean immigrants. Since this research revised all the process of guided autobiography group to fit Korean immigrant context by translating the themes and priming questions into Korean and by adding spiritual dimension to the original format, potential group leaders including church ministers and pastoral counselors can readily utilize this method for the ministry with Korean older adults in their own particular settings.

⁴⁰ de Vries, Birren, and Deutchman, "Method and Uses of the Guided Autobiography," 175.

Secondly, the method of guided autobiography group may expose spiritual needs and problems of elderly Korean immigrants through the process of sharing life stories so that pastoral caregivers and counselors, including church ministers, can effectively provide the ministry for the aging parishioners. For instance, a grief-stricken female participant who was bereaved of her spouse submitted the evaluation form with the note: "This group experience freshly invigorated my life on the verge of turning point after the death of my husband." Upon the request of some participants of guided autobiography group, this researcher afterwards conducted a support group for congregants who were struggling to take care of their frail old parents in the Loma Linda Korean Church setting. Thus, the guided autobiography group may also used as an adjunct to bereavement self-help and other support groups in which participants not only share in the recognition and grief surrounding their loss, but in the reconstruction of their lives given their loss. In similar ways, groups of caregivers, as well as, those who are terminally ill or suffer with a chronic disability, could benefit from guided autobiography group by sharing aspects of their lives in a nurturing and sustaining atmosphere.⁴¹

The third implication for pastoral ministry is that the life review process through guided autobiography can facilitate and enhance the spiritual development of the first generation Korean immigrants who are in the life stage of old age or elderhood. The theme of spiritual development in elderhood is consistently articulated by William M. Clements who is an expert in religious gerontology. Clements defines human spirit as "the activating or essential principle influencing a person" and insists that spirit and body interpenetrate each other but do not dominate each other in predictable ways.⁴² Normal

⁴¹ Ibid.

⁴² Clements, "Spiritual Development in the Fourth Quarter of Life," 55-69.

aging is neither a failure of the human spirit nor a failure in the body's biology and the spirit becomes more apparent as a result of spiritual development. In the early old age, the human spirit undergoes significant developmental events: (1) a crisis of meaning which may result in conversion or more commonly stripping or shedding; and (2) transitions, including loss of clearly defined roles and loss of the sense that the individual's life makes a difference.⁴³ The desire and ability to make sense out of existence, to draw together an understanding of a meaningful life trajectory, is best done in the fourth quarter of life (ages from 75 to 100), given reasonable levels of cognitive health. Clements concludes that spiritual development is considered as an important developmental task for the elderly people, especially in their fourth quarter of life.⁴⁴

The first generation Korean immigrants are also likely to pass through several crises in the transition to the fourth quarter of life. Two transitions include the loss of roles and the loss of the sense that one's life makes a difference. Both of these losses are seen as preparatory for the emergence of a heightened sense of meaning making in the final stage of life. Spiritual growth and maturity is, thus, a significant developmental task for the elderly Korean immigrants who are already retired or are on the verge of retirement. In this situation, the life review process through guided autobiography represents an important step in the direction of spiritual maturity and wholeness for the persons in old age. Shared reminiscence in guided autobiography setting can be an act of providing loving care that heals and helps shape the totality of existence. In this regard, according to Clements, guided autobiography can not only enhance the cure of souls in old age but also help close the gap between the expectations of younger

⁴³ Ibid., 62-65.

⁴⁴ Ibid., 69.

generations and the reality of continued spiritual growth in the later life.⁴⁵ Therefore, the life review process through guided autobiography group for the elderly Korean immigrants will be significantly conducive to facilitating and enhancing the task of spiritual development in their lives ahead.

The fourth implication for pastoral ministry with older persons is that the Korean ethnic church can provide room or place for the well or active retired congregants to do volunteer works according to their ability or capability. This might include volunteer service in the church or community, consulting work for special projects, preparing an oral or written history of congregation, assisting in day care of children, or ministry to the ill or disabled. In fact, as part of their retirement plan, some elderly Korean participants of guided autobiography group are willing to do volunteer services for church and local community. In the Jewish tradition, the older years are regarded as the Sabbath of one's life. The meaning of the word Sabbath here does not imply complete inactivity but rather an opportunity to do what one could not do before, such as a more intensive study of Scripture or attention to important moral and ethical concerns of society.⁴⁶

John C. Bennett, who was the president of Union Theological Seminary and lived the rest of his retired life at the Pilgrim Place in Claremont, California, described the process of retirement as a time of both *disengagement* and *re-engagement*.⁴⁷ It is natural for the elderly to become more preoccupied with their inner world and to withdraw from social responsibilities. According to Bennett, however, disengagement should be

⁴⁵ William M. Clements, "Reminiscence as the Cure of Souls in Early Old Age," Journal of Religion and Health, 20, no. 1 (spring 1981): 41-47.

⁴⁶ Glenn H. Asquith, Jr., "Older Persons, Pastoral Care and Counseling," in Dictionary of Pastoral Care and Counseling, 808-10.

⁴⁷ John C. Bennett, "Ethical Aspects of Aging in America," in Ministry with the Aging: Designs, Challenges, Foundations, ed. William M. Clements (New York: Haworth Press, 1989), 143-45.

selective, and should be accompanied by or followed by re-engagement. Part-time work in the retired person's area of competence and experience or voluntary work in community and church may fulfill the responsibilities to make contributions to society.⁴⁸ Reengagement can thus be a reentry into the warp and woof of creative responsibility, of continuing participation in God's creative activity in the world.⁴⁹ Therefore, the church can encourage the active elderly congregants to discover their spiritual growth potentialities and challenge them to utilize the resources of their faith.

For instance, the Loma Linda Korean Seventh-day Adventist Church can develop a new organization of health ministry not only for the congregation itself but also for the larger community. As mentioned earlier, most of the first generation immigrants as health care professionals settled down around Loma Linda University Medical Center to study and practice medicine, dentistry, nursing, and pharmacy. A large number of their adult children and grandchildren are also practicing as medical professionals. In short, Loma Linda Korean Church is a kind of medical community. In this context, the church can develop a kind of organization known as "Parish Nurse" or, more generically, as health ministers or health promoters. The classic model was developed by Dr. Granger Westberg who brought doctors and nurses into a congregation so they could promote holistic health, including medical care, preventive education, counseling, and pastoral care.⁵⁰ Over the years the model has been modified toward a more affordable model that

⁴⁸ Ibid.

⁴⁹ Arthur H. Becker, Ministry with Older Persons: A Guide for Clergy and Congregations (Minneapolis: Augsburg Publishing, 1986), 82; Charles V. Gerkin, An Introduction to Pastoral Care (Nashville, TN: Abingdon Press, 1997), 216.

⁵⁰ Granger E. Westberg, The Parish Nurse: Providing a Minister of Health for Your Congregation (Minneapolis: Augsburg Press, 1990); Deborah L. Patterson, The Essential Parish Nurse: ABCs for Congregational Health Ministry (Cleveland: Pilgrim Press, 2003).

depends on volunteer medical professionals with special training in the congregation, sometimes acting as a committee of volunteers.

Loma Linda Korean Church, for example, has actually been offering NEWSTART⁵¹ Health Education Program, especially for Korean immigrants who live in Inland Empire area, such as San Bernardino and Riverside Counties in Southern California. As medical doctors, dentists, nurses, and health care professionals, the active elderly church members are currently volunteering and playing vital roles in organizing and executing free clinics and health education seminars. It seems that the programs of free clinic and health education seminar can be extended to include the service for the other minority communities. Therefore, by volunteering as health ministers, the retired and retiring Korean elderly people can contribute not only to the promotion of viable community but also to their own spiritual growth toward self-transcendence.

The fifth implication for pastoral ministry is the indispensability of the first generation Korean Americans to claim the authorship of immigration history for the transmission of their faith and life histories to next generations. In his book Strangers from a Different Shore: A History of Asian Americans, Ronald Takaki illustrates the account of elderly immigrants who want the younger generations to know about their experiences by reclaiming the authorship of their own history through the telling and retelling of their stories.

“Our stories should be listened to by many young people,” said a ninety-one-year-old retired Japanese plantation laborer. “It’s for their sake. We really had a hard time, you know.” And when the listeners learn about their roots, they feel enriched—members of a “community of memory.”⁵²

⁵¹ As an acronym, NEWSTART stands for eight health principles of total or holistic human wellness: (1) Nutrition, (2) Exercise, (3) Water, (4) Sunlight, (5) Temperament, (6) Air, (7) Rest, and (8) Trust in God.

⁵² Takaki, Strangers from a Different Shore, 9-10.

According to Elizabeth Conde-Frazier, a professor of religious education at Claremont School of Theology, the Hebrew scriptures hold many stories about immigration experiences and some of these books were composed and completed during or after exilic moments in the history of the Hebrew nation.⁵³ For instance, in Deuteronomy, of which composition can be dated to the two centuries between the fall of Samaria (721 B.C.E.) and the beginning of the Judean restoration (ca. 535 B.C.E.) after the exile to Babylonia, the people of Israel were commanded to recite the liturgical declaration with presentation of first fruits at the sanctuary as follows: “A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous....”⁵⁴ Through remembering the stories of ancestral immigration or pilgrimage, the Israelites can transmit their faith and identity from generation to generation.

In this sense, the first generation Korean Americans as pioneers in a foreign land need to tell their life stories of immigration to make their faith known to their children and posterity not only at the family level but also at the community level. Therefore, the life review process through guided autobiography group, which can obtain direct, first-hand accounts of life experiences from the first generation immigrants themselves, may contribute to constructing not only the history of Korean American Seventh-day Adventist church but also the history of Korean American immigration. Their life stories obtained through the process of guided autobiography group may eventually become part of the history of the United States from the perspective of Asian immigrants.

⁵³ Elizabeth Conde-Frazier, “Make the Faith Known to Your Children and to Your Children’s Children,” in Multicultural Models for Religious Education, ed. Elizabeth Conde-Frazier (Atlanta, GA: SCP/Third World Literature Publishing House, 2001), 261.

⁵⁴ Deuteronomy 26:5 NRSV.

Recommendations for Future Research

The autobiographical materials produced through the process of guided autobiography group, as mentioned earlier, are important first-hand resources of clues concerning the role of spirituality in the immigration process and the spiritual development among Korean older adults. Now what are the future directions for research regarding the spiritual development through guided autobiography group among elderly Korean American immigrants? First of all, more case studies will be needed to understand the role of faith and spirituality in the survival and adaptation of elderly Korean immigrants through the exploration of many individuals' life stories toward generalization. Since this research was based upon the life stories of only five Korean Seventh-day Adventist older adults, it cannot represent the experience of Korean American Adventists and, furthermore, the general experience of elderly Korean immigrants in the United States of America.

The reasons that such a small number of older adults participated in the guided autobiography group among more than one hundred elderly congregants of Loma Linda Korean Church seemed to be not only due to the issue of confidentiality but also due to the power issue, that is, the imbalance of power between the group leader and participants in the church setting. The structure of church setting might have made the potential participants feel vulnerable and afraid of their personal life stories' being exposed or disclosed to the church public. In order to construct more case studies with more group members, the future practice of guided autobiography group can be recommended to be held at a neutral place outside the church, such as a counseling center and a community

center, where participants can unreservedly write and share their life stories without concern about power issue and confidentiality issue.

A significant number of elderly Korean immigrants, on the other hand, might not have participated in the guided autobiography group because they could not write or read Korean, let alone English. Since the group process was heavily dependent upon the participants' capability of writing and reading, those older adults could not even think about taking part in the workshop. In other words, participants must be literate because it is required to write two- or three-page essays on the particular themes for sharing with other group members. In this context, the technology which assists older people in the telling of their life stories can help attract more participants to the workshop of guided autobiography group. With the use of a digital recorder and voice-to-text software, the elderly persons who might be unable to read or write can benefit from the participation in the workshop.⁵⁵ The computer-assisted life stories may thus be able to significantly enhance the number and frequency of implementing the guided autobiography groups for elderly Korean immigrants.

The second direction for future research is related with the gender effect regarding the spiritual development through guided autobiography group among elderly Korean immigrants. To put it differently, future researches can be conducted on the difference of its effects between male and female elderly participants in the process of guided autobiography group. As discussed earlier, the issue of shame might have been an obstacle to attract more participants to the guided autobiography group in the church setting. Specifically, the group formation which included both male and female

⁵⁵ Gary Harlow et al., "Computer-Assisted Life Stories," Computers in Human Behavior 19, no. 4 (July 2003): 391-406.

participants might have exacerbated this shame issue among the elderly Korean immigrants. In order to lessen the level of shame, it could be recommended that the small groups be divided into same sex participants with the same sex facilitator or group leader, for example, male members with a male leader while female participants with a female facilitator. This kind of group formation can facilitate the future researches on gender differences in spiritual development through the process of guided autobiography group among the elderly Korean immigrants.

Finally, one of the directions for further research is that systematic empirical research, whether experimental, qualitative or quantitative, will be required to examine the accuracy and applicability of the spiritual development through the methodology of guided autobiography group. This dissertation depended mostly on the first-hand accounts of elderly Korean immigrants for the analysis of the role of faith and spirituality in their adaptation and survival in a foreign land. Especially, empirical quantitative researches will be needed for clearer understanding of the relationship between the spiritual development and the process of guided autobiography group. For example, pre-test, post-test, and follow-up-test by such measurements as Spiritual Well-Being Scale⁵⁶ and Spiritual Transcendence Index⁵⁷ with participants in the workshop can provide better comprehension about the correlation. In sum, more refined psychometric measure of spiritual maturity and development in old age or elderhood will be necessary for further researches in the future.

⁵⁶ Raymond F. Paloutzian and Craig W. Ellison, "Loneliness, Spiritual Well-Being and the Quality of Life," in *Loneliness: A Sourcebook of Current Theory, Research and Therapy*, ed. Letitia Anne Peplau and Daniel Perlman (New York: John Wiley & Sons, 1982), 224-37; Craig W. Ellison, "Spiritual Well-Being: Conceptualization and Measurement," *Journal of Psychology and Theology* 11, no. 4 (winter 1983): 330-40.

⁵⁷ Larry Seidlitz et al., "Development of the Spiritual Transcendence Index," *Journal for the Scientific Study of Religion* 41, no. 3 (September 2002): 439-53.

Summary and Conclusion

The primary purpose of this dissertation was fourfold: (1) to research the theory and method of Guided Autobiography Group; (2) to design a practical method of guided autobiography group for the application to the context of elderly Korean American immigrants; (3) to understand how spirituality and faith interact with life experiences specifically of Korean Seventh-day Adventist older adults who are the first generation immigrants in the United States; and (4) to articulate the spirituality of elderly Korean immigrants based upon their life stories which were written through the process of guided autobiography group.

The research method employed in this dissertation was a qualitative approach which involves the guided autobiography conducted for a group of Korean Seventh-day Adventist older adults at an ethnic church setting in Loma Linda, California. The resources of the research were the autobiographical essays written by the participants of guided autobiography group, and their written answers about supplemental questions on spirituality, spiritual development, and the role of spirituality and faith with regard to their immigrant life experiences, and about their evaluations as to how the guided autobiography group affected their spiritual growth or development.

The research showed that the elderly Korean participants of guided autobiography group understand spirituality and spiritual development in old age or elderhood according to their Christian faith, specifically according to their Adventist faith. It also indicated that spirituality of elderly Korean immigrants, which is closely interrelated with their faith community, played a pivotal role in their adapting and surviving in a foreign land. And the Korean Adventist older adults who participated in guided autobiography group

reported that they spiritually grew and matured through the life review process of guided autobiography group.

This dissertation then theologically articulated the metaphor of pilgrimage and spirituality of immigration, that is, spirituality of sojourners, pilgrims, or immigrants from the perspective of the first generation Korean Christian immigrants in North America. It then provided cross-cultural perspectives on aging which are relevant to inter-faith or multireligious spirituality of the elderly Korean immigrants. The contributions and implications of this research for pastoral ministry as well as pastoral care and counseling especially for elderly Korean immigrants were also discussed. In conclusion, the methodology of guided autobiography group is significantly conducive to spiritual growth or development among elderly Korean American immigrants, specifically for Korean Seventh-day Adventist older adults.

APPENDIXES

Appendix A

< Information Form >

Guided Autobiography Group

Name: (Korean) _____ (English) _____

Address: _____

City: _____ State _____ Zip _____

Phone Number: Home () _____ Cell () _____

Email: _____

Male _____ Female _____

Date of Birth: _____ / _____ / _____ Year of Immigration: _____

Education: _____

Major Life work: _____

Goals and Expectations for this Guided Autobiography Group: _____

Appendix B

< Consent Form >

Guided Autobiography Group

Researcher: Jinsoo Jason Kim
 Claremont School of Theology
 Ph.D. Candidate in Theology and Personality (Pastoral Care and Counseling)
 Phone: 909-796-1761 Email: jinsoojkim@yahoo.com

 Signature

 Date

Jinsoo Jason Kim, a Ph.D. Candidate in Theology and Personality with emphasis upon Pastoral Care and Counseling at Claremont School of Theology, is conducting this research as part of his dissertation titled "Spiritual Development through Guided Autobiography Group among Elderly Korean American Immigrants: A Case Study with Korean Seventh-day Adventist Older Adults." This research is intended to understand the life experiences of the first generation immigrants who were born in Korea and moved to the United States, to explore the role of faith and spirituality in their adaptation and survival in a foreign environment, and to know whether the participation in Guided Autobiography Group is significantly conducive to spiritual growth or development among the elderly Korean immigrants. This research may contribute to the method of pastoral care and counseling for older adults, to the enhanced ministry with the aging in local faith communities, and to the welfare policy for the elderly Korean immigrants in larger Korean American community.

You are being asked to participate in the research study. You are free to decide whether you would like to take part in this research because participation is entirely voluntary. At any time of the workshop, you can withdraw your consent and stop participation in this research without any penalty or loss of benefits for which you may be entitled. If you choose to participate, the group process may be audiotaped or videotaped and the written autobiographical materials can be used for the dissertation with changed names and personal information for the preservation of confidentiality. If you have questions or concerns about the research, please contact the researcher at any time in the process.

I have been informed about the purposes and procedures of the research. I have been given the opportunity to ask questions, and I have been told that I can withdraw from the process at any time. I voluntarily agree to participate in this research. By signing this consent form, I have read, understood and agreed to the terms of the research on Guided Autobiography Group.

 Participant's Name

 Signature

 Date

Appendix C

< Workshop Outline of Ten Sessions>

Guided Autobiography Group

Session 1

Introduction and orientation
 Overview of workshop: goals, purposes, methods, structure and expectations
 Exercises to stimulate memories
 Introduce theme 1: The major branching points in my life

Session 2

Discuss the importance of confidentiality
 Discuss the goals and expectations of participants
 Introduce theme 2: My family
 Read and share: The major branching points in my life

Session 3

Discuss points of views on life and different ways to write about yourself
 Discuss concepts and elements of self-image
 Introduce theme 3: My career or major life work
 Read and share: My family

Session 4

Discuss the power of metaphor
 Discuss the history and context of Korean American immigration
 Introduce theme 4: My immigration experience
 Read and share: My career or major life work

Session 5

Discuss various perspectives on human development
 Discuss the fabric of life
 Introduce theme 5: My health and body image
 Read and share: My immigration experience

Session 6

Discuss spiritual development in the later years
 Discuss the role of religion and faith in one's life
 Introduce theme 6: My spiritual journey or pilgrimage
 Read and share: My health and body image

Session 7

Discuss losses in later life

Discuss gains in later life
Introduce theme 7: My experiences and ideas about death
Read and share: My spiritual journey or pilgrimage

Session 8

Discuss meanings of retirement
Discuss alternative plans for self-fulfilling retirement
Introduce theme 8: My retirement plan
Read and share: My experiences and ideas about death

Session 9

Discuss alternative themes and sensitizing questions
Discuss one's favorite maxims in the later years
Introduce theme 9: Alternative themes for one's choice
Read and share: My retirement plan

Session 10

Think of titles for one's autobiography and its chapters
Discuss the future: Where do we go from here?
Read and share: Theme of one's choice from alternative themes
Evaluation and Completion
Celebration with potluck lunch

Appendix D

< Themes and Priming Questions >

Theme: Major Branching Points in My Life

Think of your life as a branching tree, as a flowing river that has many juncture points, or as a trailing plant that puts down roots at various places and then grows on. Branching points are the turning points in our lives, in other words, the events, experiences, or happenings that profoundly affected the flow or direction of our life journey. Branching points are the experiences that shape our lives in some significant way. They may be big events, such as geographical move, marriage or divorce, travel, immigration, death of significant others, or retirement. Or they may be small events, such as reading a book, praying or meditating, or going on a hike. Big outcomes may have small beginnings.

From your point of view, what were the major branching points in your life? What were the events, experiences, interactions with people and places that had a significant influence or impact on the way your life has flowed?

Sensitizing Questions

These questions are designed to prime or stimulate your memories and thoughts about your life. The questions are neither meant to limit or restrict your writings nor to be answered in a literal manner. Read through the following questions and react to the ones that open windows on your past. Because each life is unique, the sensitizing questions do not have the same value to all persons.

1. What was the earliest branching point in your life? What happened, and why was it important? How old were you at that time?
2. Who influenced the direction of your life in a significant way? Which people were involved with you at the branching points, e.g., family, friends, teachers, doctors, lawyers, political leaders, religious leaders such as pastors and monks, or others?
3. Natural calamities, automobile accidents, and wars leave changed lives behind them. Were there any important happenings in your environment, either natural or societal crises, that altered the direction of your life?
4. Were there any lucky events in your life, such as getting a new job or falling in love with the right person, which had a positive impact on the direction your life took? Or were there any negative events, such as divorce, death, or illness that influenced your life or caused it to branch?
5. How did your faith or religion intertwine or interact with the turning points in your life? Did the life experiences have an impact on your choice of faith, or did your spirituality influence the direction of your life journey?
6. Did your ethnic, religious, or cultural background or your social or financial status have an influence on the branching points in your life? Has your background been an advantage or a disadvantage to you?

7. Did a family change of residence, a change of school or career, or immigration have an important impact on your life?
8. What was the role of personal choice in the turning points? What branching points in your life were you responsible for, in contrast to branching points caused by external events or other people?
9. Have there been any turning points in your life about which you have changed your views and emotions over time? For example, events you were angry about then and feel contented now?
10. Do you think the flow of your life is typical of most people's lives, or is it unusual? In what ways is it usual or unusual?
11. What metaphor do you choose to start writing your life story or autobiography? For instance, you can describe your life as a river, a metamorphosis, a chambered nautilus, or a tree. Whatever metaphor you select, it will give you a good overview of your life and a general picture of your life's development.

Theme: My Immigration Experience

Sensitizing Questions

These questions are designed to prime or stimulate your memories and thoughts about your life. The questions are neither meant to limit or restrict your writings nor to be answered in a literal manner. Read through the following questions and react to the ones that open windows on your past. Because each life is unique, the sensitizing questions do not have the same value to all persons.

1. When did you come from Korea to the United States? How long have you been in America?
2. What made you decide to leave your homeland? Did you feel that your native country did not belong to you? If so, why did you feel that way?
3. Were there any members of family, relatives, or friends who opposed your decision of immigration? How did you deal with their objections?
4. Are you the first generation of immigration? Second generation or 1.5 generation? Did you have any relatives in blood and law who had come earlier than you?
5. What did you expect to achieve in the "New World"? Did you accomplish what you expected or not?
6. What kind of immigration did you make? Employment, study, invitation, or religious worker?
7. Were you married with children when you came to the United States? Did you get married here and have children? Are you now single or divorced or widowed or remarried?
8. What were your feelings like when you left your homeland? Were you happy or sad? Were you hopeful or worried?
9. How did your immigration experience intertwine or interact with your spiritual journey or pilgrimage? Was your seeking for religious freedom one of the reasons for your decision to come to the New World?
10. How did your faith or spirituality interact with your immigration experience? Did it underlie or undermine your survival in the new environment?
11. Who helped you settle down in the United States? Your relatives who had come earlier than you, or faith community such as church or temple?
12. What was your occupation when you came to America? Was your job here different from that in Korea? Why? How have your career changed since your immigration?
13. How were your experiences in America? Were they positive or negative?
14. Have you ever experienced cultural shocks such as language barrier and foreign lifestyle? How did you overcome them? Do you now feel comfortable with them? Why or why not?
15. Have you received any discriminations because of your color or race? What were they like? What did you feel about that at that time, and how do you feel now?
16. Are you missing your homeland? Do you want to go back to Korea permanently? Why or why not?

17. Do you enjoy your life in the United States? What is the most enjoyable and what is the least?
18. Have you ever regretted your immigration? How would your life have been different if it had not occurred?
19. Are you proud of being Korean-American? Why or why not? Do you still feel like a marginalized person who is neither Korean nor American? Why or why not?
20. As first generation immigrants, what spiritual legacy do you want to hand down to your posterities who may not know the adversities you have been through in the New World?

Theme: My Spiritual Journey or Pilgrimage

Our spiritual journey or pilgrimage includes experiences with people, nature, religion and God or the Ultimate Reality that have contributed to the development of our philosophies of life and that part of us that cannot be defined in purely physical terms. The history of our spiritual lives and values need not be confined to experiences in church or in organized religion, although for some persons those experiences may play an important part. What is the history of your quest for values, truth, and meaning in life? What people, experiences, readings, and inspirations have guided you in your spiritual journey?

Sensitizing Questions

1. What metaphor can you choose to describe your spiritual journey or pilgrimage on the whole? Whatever metaphor you select, it will give you a good overview of your spiritual journey and a general picture of your spiritual development.
2. Do you remember having a spiritual or religious experience when you were growing up that gave you a feeling of belonging and being special in the universe or a feeling of rejection and loneliness? What was it like?
3. As a child what kind of instruction and ideas were you given of a spiritual, religious, or philosophical nature? Did your family discuss such things?
4. Did you have an early image of God? Where did it come from? What was it like?
5. In what religious tradition were you reared? How did it influence your spirituality? What sorts of religious values were you taught? Have you continued in that religious tradition, or have you adopted another? Why?
6. What friends, mentors, or role models have helped you on your spiritual path?
7. Was there any conflict or discord in your family due to the difference of faith or religion? If so, what impact did it have upon your family life? How was it dealt with and resolved?
8. Did you ever have a religious or spiritual experience that had a profound impact upon the way you lived your life? Did you ever have any experiences of deep faith, conviction, or peace? How did those experiences change your spiritual journey?
9. What books made a deep impression on you, spiritually or morally?
10. What have been your relationships with organized religion, such as Buddhism, Confucianism, Catholicism, Protestantism (e.g., Presbyterianism, Methodism, and Adventism)? How important have they been in your spiritual development and the way you have lived your life?
11. Did you ever break with a church or faith community you belonged to? If so, how did the break evolve?
12. What is now your image of God like? Is it the same as that of your childhood or different from it? Do you think your faith and spirituality is getting more mature than before?
13. How would you describe your spiritual quest at this time? What have you learned, and what are you struggling to understand?

Theme: My Retirement Plan

Sensitizing Questions

These questions are designed to prime or stimulate your memories and thoughts about your life. The questions are neither meant to limit or restrict your writings nor to be answered in a literal manner. Read through the following questions and react to the ones that open windows on your past. Because each life is unique, the sensitizing questions do not have the same value to all persons.

1. Are you retired? If not, when are you going to retire from your career or life work? When do you think it the proper time for you to retire if you are now employed or running your own business?
2. Do you think retirement marks a significant transition in your personal life style? What kind of changes happened or will happen to your life style?
3. Do or did you expect retirement with anxiety or with welcome? Would you find it appealing to move away from the demands of rigid work schedule or to leave a monotonous or physically taxing job?
4. How will or did you financially adjust yourself to new circumstances after retirement? Do you have any financial plan on which you will be able to live? Are you going to start a part-time job as a supplementary source of income after retirement? Will your children support you?
5. What decisions do you make about using time? Would you resume a busy schedule in a second career or adopt a recreation-oriented life style? Do you want to spend more time with your grandchildren or will you assume a new set of responsibilities as community volunteer?
6. Retirement is often the occasion of a major decision about living arrangement. Would you keep the house or get a smaller apartment? Would you seek out a better climate or stay where you have roots? Do you want to be closer to your married children or to strike out on your own? Are you planning to move to a retirement complex or community that has medical and other support services available in case you may need these as you grow older?
7. Do you think the event of retirement and the personal changes and choices it brings about can raise the larger question of the meaning of your own life?
8. The psychological challenge of mature ego in post-retirement focuses upon evaluation of your own life as either meaningful or absurd. Attitudes of self-acceptance, integrity, and wholeness may struggle against a pervading sense of despair or disgust. Which of these is your possible response to the ambiguous evidence of life? Which of these is overall assessment of your life?
9. Do you fear that death will come "too soon"—before you can make sense of life, before you can somehow endow it with significance?
10. Do you think retirement is an important "rite of passage" with three stages? The first stage of separation occurs in the "retiring" of a person's social identity. In the middle stage of this passage one might experience disorientation and even anxiety. The third stage of the passage of retirement, that of resolution and

incorporation, occurs as the retired person finds a satisfying way to live this new experience and to contribute to the community. What state are you in?

11. Does such a successful resolution of the passage of retirement happen automatically? Or does it depend intimately on the resources of the person retiring and on the responses of the person's loved ones and community?
12. Would you see retirement as a sacramental transition? Does such a transition appear to you not only as a time of crisis, but also as a special opportunity for learning and growth—as a time of grace and the visitation of God?
13. How can the religious tradition you belong to bring its spiritual value and ritual to bear on the life passage of retirement?
14. How can the faith community provide opportunities for retiring or retired persons and their spouses to acknowledge the changes they face and to talk about the distress they may experience? May this take the form of adult education programming, pre-retirement counseling, or prayer and support groups?
15. How do you confront the challenge to the feeling of “uselessness” that we are not good for anything anymore, that we are useless? How will the faith community in its ministry devise and celebrate ways in which its retired members can contribute to the community?
16. Do you think the process of life review through Guided Autobiography Group is a good example of ministry for the aging and the retired persons? Do you think it worthwhile as you seek a fuller appreciation of the uniqueness and meaning of your own life?

Appendix E

< Alternative Themes >

- My school days
- My love life or first love
- My marriage and family life
- My likes and dislikes
- My hobbies
- My parents
- My mentors or teachers
- My major friendships
- My attitudes toward children and child-rearing
- My travel experiences
- My sense of adventure
- My war experiences
- My experiences with stress
- The role of money in my life
- The role of music, art, or literature in my life
- The role of education in my life
- My philosophy of life
- My last will and testament
- Eulogy at my funeral: How and what to be remembered?
- If I were born again
- Roads I have not taken
- Letter to the deceased: Tribute
- Letter to the living
- Major societal events that impacted my life
- Social networks and social support in my life

Appendix F

< Evaluation Form >

Guided Autobiography Group

Name (optional): _____ Date: _____

Part I. Circle your rating of the following guided autobiography workshop elements from 1 to 7, with 1 being poor and 7 being excellent.

Workshop Leader	Poor							Excellent
Knowledge	1	2	3	4	5	6	7	
Enthusiasm for the subject	1	2	3	4	5	6	7	
Skill in managing discussions	1	2	3	4	5	6	7	
Preparedness	1	2	3	4	5	6	7	
The Workshop								
Evaluation of the total experience	1	2	3	4	5	6	7	
Extent to which the course met your expectations	1	2	3	4	5	6	7	

Part II.

1. What were your expectations coming into the Guided Autobiography Group?
Were your expectations met? How much? If not, why?

2. What Theme Assignments were most helpful and least helpful to you?

a. Most _____

- b. Least _____

3. What were the most and least satisfactory features about the large-group sessions?
- a. Most _____

- b. Least _____

4. What were the most and least satisfactory features of the small-group sessions?
- a. Most _____

- b. Least _____

5. What do you think are the strengths and weaknesses of the program?
- a. Strengths _____

- b. Weaknesses _____

6. What recommendations would you make to improve the program?
- _____
- _____
7. Additional comments: _____

Appendix G

< Supplemental Questions >

1. How do you understand and define spirituality? Do you think spirituality is similar to, or different from, faith?
2. What do you think about spiritual growth or development, especially in old age or elderhood?
3. What role did your spirituality play in your immigrant life? How did your faith and faith community interact with your life in the United States?
4. What were your goals or expectations from the Guided Autobiography Group? Did you accomplish them through the process, or did you not get what you expected?
5. What difference was made in your understanding of life when you compare yourself before the Guided Autobiography Group with that after the experience? Do you think you grew spiritually through participation in the group and the writing of your autobiographical essays? Why or why not?
6. What are your favorite Bible verses which reveal the meaning of your life? How do those words relate with your life experience as immigrant? What were your concrete experiences in which you came to realize or comprehend the gist of the Bible verses?
7. Which symbol or metaphor can represent your life as a first generation immigrant in a foreign land?

BIBLIOGRAPHY

- Albert, Susan Wittig. Writing from Life: Telling Your Soul's Story. New York: G. P. Putnam's Sons, 1996.
- Allport, Gordon W. "The Religious Context of Prejudice." Journal of the Scientific Study of Religion 5, no. 3 (fall 1966): 447-57.
- American Psychiatric Association. Diagnostic and Statistical Manual of Mental Disorder: DSM-IV-TR. 4th ed. Text Revision. Washington, DC: American Psychiatric Association, 2000.
- Asquith, Glenn H., Jr. "Older Persons, Pastoral Care and Counseling." In Dictionary of Pastoral Care and Counseling, ed. Rodney J. Hunter, Nancy J. Ramsey, et al., 808-10. Expanded ed. with CD-ROM. Nashville: Abingdon Press, 2005.
- Atchley, Robert C. "Everyday Mysticism: Spiritual Development in Later Adulthood." Journal of Adult Development 4, no. 2 (1997): 123-34.
- Augustine, Bishop of Hippo. The City of God. Trans. Marcus Dods. New York: Modern Library, 2000.
- Becker, Arthur H. Ministry with Older Persons: A Guide for Clergy and Congregations. Minneapolis: Augsburg Publishing, 1986.
- Bennett, John C. "Ethical Aspects of Aging in America." In Ministry with the Aging: Designs, Challenges, Foundations, ed. William M. Clements, 137-52. New York: Haworth Press, 1989.
- Bevans, Stephen B. Models of Contextual Theology. Maryknoll, NY: Orbis Books, 1992.
- _____. Models of Contextual Theology. Rev. and expanded ed. Maryknoll, NY: Orbis Books, 2002.
- Bianchi, Eugene C. Aging as a Spiritual Journey. New York: Crossroad Publishing, 1982.
- Birren, James E. "The Best of All Stories." Psychology Today, May 1987, 91-92.
- _____. "Spiritual Maturity in Psychological Development." In Spiritual Maturity in the Later Years, ed. James J. Seeber, 41-53. New York: Haworth Press, 1990.
- Birren, James E., and Betty A. Birren. "Autobiography: Exploring the Self and Encouraging Development." In Aging and Biography: Explorations in Adult Development, ed. James E. Birren, et al., 283-99. New York: Springer Publishing,

1996.

Birren, James E., and Kathryn N. Cochran. Telling the Stories of Life through Guided Autobiography Groups. Baltimore: Johns Hopkins University Press, 2001.

Birren, James E., and Donna E. Deutchman. Guiding Autobiography Groups for Older Adults: Exploring the Fabric of Life. Baltimore: Johns Hopkins University Press, 1991.

Birren, James E., and Bonnie Hedlund. "Contributions of Autobiography to Developmental Psychology." In Contemporary Topics in Developmental Psychology, ed. Nancy Eisenberg, 394-415. New York: John Wiley & Sons, 1987.

Birren, James E., Gary M. Kenyon, et al., eds. Aging and Biography: Explorations in Adult Development. New York: Springer Publishing, 1996.

Birren, James E., K. Warner Schaie, et al., eds. Handbook of the Psychology of Aging. 6th ed. Boston: Elsevier Academic Press, 2006.

Birren, James E., and Johannes J. F. Schroots, eds. A History of Geropsychology in Autobiography. Washington, DC: American Psychological Association, 2000.

Brown-Shaw, Muriel, Marv Westwood, and Brian de Vries. "Integrating Personal Reflection and Group-Based Enactments." Journal of Aging Studies 13, no. 1 (1999): 109-19.

Buettner, Dan. "The Secrets of Long Life." National Geographic, November 2005, 2-26.

Burnside, Irene M. "Reminiscence." In Encyclopedia of Gerontology: Age, Aging, and the Aged. Vol. 2, ed. James E. Birren, 399-406. San Diego: Academic Press, 1996.

Butler, Robert N. "Life Review." In Encyclopedia of Gerontology: Age, Aging, and the Aged. Vol. 2, ed. James E. Birren, 53-58. San Diego: Academic Press, 1996.

_____. "The Life Review: An Interpretation of Reminiscence in the Aged." Psychiatry 26, no. 1 (February 1963): 65-76.

_____. "Successful Aging and the Role of the Life Review." Journal of the American Geriatrics Society 22, no. 12 (December 1974): 529-35.

Butler, Robert N., Myrna I. Lewis, and Trey Sunderland. Aging and Mental Health: Positive Psychosocial and Biomedical Approaches. 4th ed. New York: Merrill Publishing, 1991.

The Bible. New International Version.

The Bible. New Revised Standard Version.

Carlsen, Mary Baird. Creative Aging: A Meaning-Making Perspective. New York: W. W. Norton, 1991.

Cashwell, Craig S., and J. Scott Young, eds. Integrating Spirituality and Religion into Counseling: A Guide to Competent Practice. Alexandria, VA: American Counseling Association, 2005.

Choi, Gil. "The Korean American Church as a Social Service Provider." In Religious Organizations in Community Services: A Social Work Perspective, ed. Terry Tirrito and Toni Cascio, 155-70. New York: Springer Publishing, 2003.

Clandinin, D. Jean, and F. Michael Connelly. Narrative Inquiry: Experience and Story in Qualitative Research. San Francisco: Jossey-Bass, 2000.

Clements, William M. "Aging and the Dimensions of Spiritual Development." Journal of Religion and Aging 2, nos. 1/2 (fall 1985/winter 1985-86): 127-36.

_____. Care and Counseling of the Aging. Philadelphia: Fortress Press, 1979.

_____. "The Guiding Autobiography Groups for Spiritual Growth Project: A Binocular Approach." [Unpublished article]. Claremont, CA, 2004.

_____. "Reminiscence as the Cure of Souls in Early Old Age." Journal of Religion and Health 20, no. 1 (spring 1981): 41-47.

_____. "The Sense of Life Time in Human Development." Journal of Religion and Health 18, no. 2 (April 1979): 88-92.

_____. "Spiritual Development in the Fourth Quarter of Life." In Spiritual Maturity in the Later Years, ed. James J. Seeber, 55-69. New York: Haworth Press, 1990.

Clements, William M., ed. Ministry with the Aging: Designs, Challenges, Foundations. New York: Haworth Press, 1989.

_____. Religion, Aging and Health: A Global Perspective. New York: Haworth Press, 1989.

Clinebell, Howard. Basic Types of Pastoral Care and Counseling: Resources for Ministry of Healing and Growth. Rev. and enl. ed. Nashville: Abingdon Press, 1984.

_____. Counseling for Spiritually Empowered Wholeness: A Hope-Centered Approach. New York: Haworth Press, 1995.

- Cobb, John B., Jr. "Immigrant Theology." In The Bible and Immigrant Theology: In Honor of Chan-Hie Kim, ed. Sung Do Kang, and Joon Ho Chang, 387-96. Claremont, CA: Center for Pacific and Asian American Ministries, 1995.
- Cole, Thomas R. "Aging, Meaning, and Well-Being: Musings of a Cultural Historian." International Journal of Aging and Human Development 19, no 4 (1984): 329-36.
- Conde-Frazier, Elizabeth. "Make the Faith Known to Your Children and to Your Children's Children." In Multicultural Models for Religious Education, ed. Elizabeth Conde-Frazier, 248-75. Atlanta: SCP/Third World Literature Publishing House, 2001.
- Craddock, Fred B. "The Letter to the Hebrews." In The New Interpreter's Bible. Vol. 12. Nashville: Abingdon Press, 1994.
- de Vries, Brian, James E. Birren, and Donna E. Deutchman. "Adult Development Through Guided Autobiography: The Family Context." Family Relations 39, no 1 (January 1990): 3-7.
- de Vries, Brian, James E. Birren, and Donna E. Deutchman. "Method and Uses of the Guided Autobiography." In The Art and Science of Reminiscing: Theory, Research, Methods, and Applications, ed. Barbara K. Haight and Jeffrey D. Webster, 165-77. Washington, DC: Taylor & Francis, 1995.
- Denzin, Norman K., and Yvonna S. Lincoln, eds. The Handbook of Qualitative Research. 2nd ed. Thousand Oaks, CA: Sage Publications, 2000.
- Duffy, Michael, ed. Handbook of Counseling and Psychotherapy with Older Adults. New York: John Wiley & Sons, 1999.
- Elkins, David N., L. James Hedstrom, Lori L. Hughes, J. Andrew Leaf, and Cheryl Saunders. "Toward a Humanistic-Phenomenological Spirituality: Definition, Description, and Measurement." Journal of Humanistic Psychology 28, no. 4 (fall 1988): 5-18.
- Ellison, Craig W. "Spiritual Well-Being: Conceptualization and Measurement." Journal of Psychology and Theology 11, no. 4 (winter 1983): 330-40.
- Erikson, Erik H. "Eight Ages of Men." In Childhood and Society. 2nd rev. and enl. ed., 247-74. New York: W. W. Norton, 1963.
- _____. Identity, Youth, and Crisis. New York: W. W. Norton, 1968.
- _____. "Reflections on Dr. Borgs Life Cycle." Daedalus 105, no. 2 (spring 1976): 1-28.

- Erikson, Erik H., and Joan M. Erikson. The Life Cycle Completed. Extended version. New York: W. W. Norton, 1997.
- Fischer, Kathleen. Winter Grace: Spirituality and Aging. Nashville: Upper Room Books, 1998.
- Fontana, David. Psychology, Religion, and Spirituality. Malden, MA: BPS Blackwell, 2003.
- Fowler, James W. Stages of Faith: The Psychology of Human Development and the Quest for Meaning. San Francisco: Harper & Row, 1981.
- Frankl, Viktor E. The Doctor and the Soul: From Psychotherapy to Logotherapy. Trans. Richard Winston and Clara Winston. 2nd expanded ed. New York: Alfred A. Knopf, 1965.
- _____. Man's Search for Meaning: An Introduction to Logotherapy. New York: Washington Square Press/Pocket Books, 1984.
- _____. Man's Search for Ultimate Meaning. Cambridge, MA: Perseus Publishing, 2000.
- _____. "Self-transcendence as a Human Phenomenon." Journal of Humanistic Psychology 6, no. 2 (fall 1966): 97-106.
- _____. The Unconscious God: Psychotherapy and Theology. New York: Simon and Schuster, 1975.
- _____. The Unheard Cry for Meaning: Psychotherapy and Humanism. New York: Simon and Schuster, 1978.
- _____. Viktor Frankl Recollections: An Autobiography. Cambridge, MA: Perseus Publishing, 2000.
- _____. The Will to Meaning: Foundations and Applications of Logotherapy. Expanded ed. New York: New American Library, 1988.
- Frankl, Viktor E., and James C. Crumbaugh. Psychotherapy and Existentialism: Selected Papers on Logotherapy. New York: Simon and Schuster, 1967.
- Fukuyama, Mary A., and Todd D. Sevig. Integrating Spirituality into Multicultural Counseling. Thousand Oaks, CA: Sage Publications, 1999.
- Georgemiller, Randy. "Reminiscence Therapy." In Dictionary of Pastoral Care and Counseling, ed. Rodney J. Hunter, Nancy J. Ramsey, et al., 1070-71. Expanded ed. with CD-ROM. Nashville: Abingdon Press, 2005.

- Gerkin, Charles V. An Introduction to Pastoral Care. Nashville: Abingdon Press, 1997.
- Graber, Ann V. Viktor Frankl's Logotherapy: Method of Choice in Ecumenical Pastoral Psychology. Lima, OH: Wyndham Hall Press, 2004.
- Guenther, Margaret. Toward Holy Ground: Spiritual Directions for the Second Half of Life. Cambridge, MA: Cowley Publications, 1995.
- Haber, David. "Life Review: Implementation, Theory, Research, and Therapy." International Journal of Aging and Human Development 63, no. 2 (2006): 153-71.
- Haight, Barbara K., and Jeffrey D. Webster, eds. The Art and Science of Reminiscing: Theory, Research, Methods, and Applications. Washington, DC: Taylor & Francis, 1995.
- Harlow, Gary, John Boulmetis, Phillip G. Clark, and George H. Willis. "Computer-Assisted Life Stories." Computers in Human Behavior 19, no. 4 (July 2003): 391-406.
- Harvey, Van A. A Handbook of Theological Terms. New York: Macmillan Publishing Company, 1964.
- Hateley, Barbara J. "Spiritual Well-Being through Life Histories." Journal of Religion and Aging 1, no. 2 (winter 1984): 63-71.
- _____. Telling Your Story, Exploring Your Faith: Writing Your Life History for Personal Insight and Spiritual Growth. St. Louis: CBP Press, 1985.
- Hauerwas, Stanley, Carole Bailey Stoneking, Keith G. Meador, and David Cloutier, eds. Growing Old in Christ. Grand Rapids: William B. Eerdmans Publishing, 2003.
- Helminiak, Daniel A. The Human Core of Spirituality: Mind as Psyche and Spirit. Albany, NY: State University of New York Press, 1996.
- _____. Spiritual Development: An Interdisciplinary Study. Chicago: Loyola University Press, 1987.
- Hiltner, Seward, ed. Toward a Theology of Aging: A Special Issue of Pastoral Psychology. New York: Human Sciences Press, 1975.
- Hodges, Shannon. "Mental Health, Depression, and Dimensions of Spirituality and Religion." Journal of Adult Development 9, no. 2 (April 2002): 109-15.
- Horacek, Bruce J. "Life Review: A Pastoral Counseling Technique." In Spiritual Well-Being of the Elderly, ed. James A Thorson and Thomas C. Cook, Jr.,

- 100-07. Springfield, IL: Charles C. Thomas, 1980.
- Hull, John M. "Spiritual Development: Interpretations and Applications." British Journal of Religious Education 24, no. 3 (summer 2002): 171-82.
- Hunter, Rodney J., et al., eds. Dictionary of Pastoral Care and Counseling. Expanded ed. with CD-ROM. Nashville: Abingdon Press, 2005.
- Hurh, Won Moo. The Korean Americans. Westport, CT: Greenwood Press, 1998.
- Hurh, Won Moo, and Kwang Chung Kim. "Religious Participation of Korean Immigrants in the United States." Journal for the Scientific Study of Religion 29, no. 1 (March 1990): 19-24.
- Hutchison, John A. Paths of Faith. 3rd ed. New York: McGraw-Hill Book Co., 1981.
- Irwin, Ronald R. "Spiritual Development in Adulthood: Key Concepts and Models." In Handbook of Adult Development and Learning, ed. Carol Hoare, 307-25. Oxford: Oxford University Press, 2006.
- James, William. The Varieties of Religious Experience. New York: Simon & Schuster, 1997.
- Jewell, Albert, ed. Spirituality and Ageing. London: Jessica Kingsley Publishers, 1999.
- Jordan, Merle R. Reclaiming Your Story: Family History and Spiritual Growth. Louisville: Westminster John Knox Press, 1999.
- Juckniess, Lyn C. "Spiritual Growth through 'Guided Autobiography Groups' in 'Beginning Experience' Teams." D.Min. project, Claremont School of Theology, 1996.
- Jung, C. G. Modern Man in Search of a Soul. Trans. W. S. Dell and Cary. F. Baynes. New York: Harcourt, Brace, and World. 1933.
- _____. "Psychotherapists or the Clergy." In Psychology and Western Religion. Trans. R. F. C. Hull, 195-215. Princeton: Princeton University Press, 1984.
- _____. "The Relations between the Ego and the Unconscious." In Portable Jung. Ed. Joseph Campbell. Trans. R. F. C. Hull, 70-138. New York: Viking/Penguin, 1971.
- _____. "The Stages of Life." In Portable Jung. Ed. Joseph Campbell. Trans. R. F. C. Hull, 23-46. New York: Viking/Penguin, 1971.

- Kang, Sung Do, and Joon Ho Chang, eds. The Bible and Immigrant Theology: In Honor of Chan-Hie Kim. Claremont, CA: Center for Pacific and Asian American Ministries, 1995.
- Kang, Tai S., and Gay E. Kang. "Mental Health Status and Needs of the Asian American Elderly." In Handbook on Ethnicity, Aging, and Mental Health, ed. Deborah K. Padgett, 113-31. Westport, CT: Greenwood Press, 1995.
- Kass, Jared D., and Susan Lennox. "Emerging Models of Spiritual Development: A Foundation for Mature, Moral, and Health-Promoting Behavior." In Judeo-Christian Perspectives on Psychology: Human Nature, Motivation, and Change, ed. William R. Miller and Harold D. Delaney, 185-204. Washington, DC: American Psychological Association, 2005.
- Kauh, Tae-Ock. "Changing Status and Roles of Older Korean Immigrants in the United States." International Journal of Aging and Human Development 49, no. 3 (1999): 312-29.
- Keen, Sam, and Anne Valley-Fox. Your Mythic Journey: Finding Meaning in Your Life through Writing and Storytelling. New York: J. P. Tarcher/Putnam, 1989.
- Kelly, Eugene W., Jr. Spirituality and Religion in Counseling and Psychotherapy: Diversity in Theory and Practice. Alexandria, VA: American Counseling Association, 1995.
- Kenyon, Gary M. "Guided Autobiography: In Search of Ordinary Wisdom." In Qualitative Gerontology, ed. Graham D. Rowles and Nancy E. Schoenberg, 37-49. 2nd ed. New York: Springer Publishing, 2002.
- Kenyon, Gary M., Philip Clark, and Brian de Vries, eds. Narrative Gerontology: Theory, Research, and Practice. New York: Springer Publishing, 2001.
- Kenyon, Gary M., and William L. Randall. Restorying Our Lives: Personal Growth Through Autobiographical Reflection. Westport, CT: Praeger, 1997.
- Kim, Christian. Korean-American Experience in the United States: Initial Thoughts. Philadelphia: Hermit Kingdom Press, 2004.
- Kim, Ilpyong J. "A Century of Korean Immigration to the United States: 1903-2003." In Korean-Americans: Past, Present, and Future, ed. Ilpyong J. Kim, 13-37. Elizabeth, NJ: Hollym International Corp., 2004.
- Kim, Kwang Chung, R. Stephen Warner, and Ho-Youn Kwon. "Korean American Religion in International Perspective." In Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 3-24. University Park: Pennsylvania State

University Press, 2001.

Kim, Sang Yil, and Young Chan Ro, eds. Hanism as Korean Mind: Interpretation of Han Philosophy. Los Angeles: Eastern Academy of Human Sciences, 1984.

Kim, Stephen S. "Ingan euy jonumsung kwa shinhak" [Human dignity and theology]. In The Bible and Immigrant Theology: In Honor of Chan-Hie Kim, ed. Sung Do Kang and Joon Ho Chang, 289-310. Claremont, CA: Center for Pacific and Asian American Ministries, 1995.

_____. Sae haneul kwa sae t'ang eul hyanghayeo [Toward New Heaven and New Earth: A Centennial History of the Los Angeles Korean United Methodist Church: 1904-2004]. Los Angeles: Los Angeles Korean United Methodist Church, 2004.

_____. "Seeking Home in North America: Colonialism in Asia; Confrontation in North America." In People on the Way: Asian North Americans Discovering Christ, Culture, and Community, ed. David Ng, 1-23. Valley Forge, PA: Judson Press, 1996.

Kimble, Melvin A. "Aging and the Search for Meaning." In Spiritual Maturity in the Later Years, ed. James J. Seeber, 111-29. New York: Haworth Press, 1990.

Kimble, Melvin A., ed. Viktor Frankl's Contribution to Spirituality and Aging. New York: Haworth Pastoral Press, 2000.

Kimble, Melvin A., Susan H. McFadden, James W. Ellor, and James J. Seeber, eds. Aging, Spirituality, and Religion: A Handbook. [Vol. 1]. Minneapolis: Fortress Press, 1995.

Kimble, Melvin A., and Susan H. McFadden, eds. Aging, Spirituality, and Religion: A Handbook. Vol. 2. Minneapolis: Fortress Press, 2003.

King, Ursula, with Tina Beattie, eds. Spirituality and Society in the New Millennium. Brighton, UK: Sussex Academic Press, 2001.

Knierim, Rolf. "Age and Aging in the Old Testament." In Ministry with the Aging: Designs, Challenges, Foundations, ed. William M. Clements, 21-36. New York: Haworth Press, 1989.

Knight, George R. A Brief History of Seventh-day Adventists. Hagerstown, MD: Review and Herald Publishing Association, 1999.

Koenig, Harold G. Aging and God: Spiritual Pathways to Mental Health in Midlife and Later Years. New York: Haworth Pastoral Press, 1994.

Koenig, Harold G., Michael E. McCullough, and David B. Larson. Handbook of

Religion and Health. Oxford: Oxford University Press, 2001.

Koenig, Harold G., and Andrew J. Weaver. Counseling Troubled Older Adults: A Handbook for Pastors and Religious Caregivers. Nashville: Abingdon Press, 1997.

_____. Pastoral Care of Older Adults: Creative Pastoral Care and Counseling. Minneapolis: Fortress Press, 1998.

Kollar, Nathan R. "Toward a Spirituality of Aging and Old Age." Journal of Religion and Aging 1, no. 3 (spring 1985): 49-59.

Krause, Neal. "An Introduction to Research on Religion, Aging, and Health: Exploring New Prospects and Key Challenges." In Religious Influences on Health and Well-Being in the Elderly, ed. K. Warner Schaie, Neal Krause, and Alan Booth, 1-19. New York: Springer Publishing, 2004.

_____. "Religion and Health in Late Life." In Handbook of the Psychology of Aging, ed. James E. Birren, K. Warner Schaie, et al., 499-518. 6th ed. Amsterdam: Elsevier Academic Press, 2006.

Kwon, Ho-Youn, Kwang Chung Kim, and R. Stephen Warner, eds. Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore. University Park: Pennsylvania State University Press, 2001.

Laporte, Jean. "The Elderly in the Life and Thought of the Early Church." In Ministry with the Aging: Designs, Challenges, Foundations, ed. William M. Clements, 37-55. New York: Haworth Press, 1989.

Leder, Drew. "Spiritual Community in Later Life: A Modest Proposal." Journal of Aging Studies 10, no. 2 (summer 1996): 103-16.

Lee, D. John, ed. Life and Story: Autobiographies for a Narrative Psychology. Westport, CT: Praeger Publishing, 1994.

Lee, Jung Young. "Marginality: A Multi-Ethnic Approach to Theology from an Asian-American Perspective." Asia Journal of Theology 7, no. 2 (October 1993): 244-53.

_____. Marginality: The Key to Multicultural Theology. Minneapolis: Fortress Press, 1995.

Lee, Sang Hyun. "Marginality as Forced Liminality: The Context of Asian American Theology." In The Bible and Immigrant Theology: In Honor of Chan-Hie Kim, ed. Sung Do Kang and Joon Ho Chang, 397-407. Claremont, CA: Center for Pacific and Asian American Ministries, 1995.

- _____. "Pilgrimage and Home in the Wilderness of Marginality: Symbols and Context in Asian American Theology." In New Spiritual Homes: Religion and Asian Americans, ed. David K. Yoo, 218-31. Honolulu: University of Hawaii Press, 1999.
- _____. "Pilgrimage and Home in the Wilderness of Marginality: Symbols and Context in Asian American Theology." In Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 55-69. University Park: Pennsylvania State University Press, 2001.
- LeFevre, Carol, and Perry LeFevre, eds. Aging and the Human Spirit: A Reader in Religion and Gerontology. 2nd ed. Chicago: Exploration Press, 1985.
- Lester, Andrew D. Hope in Pastoral Care and Counseling. Louisville: Westminster John Knox Press, 1995.
- Lewis, Charles N. "The Adaptive Value of Reminiscing in Old Age." Journal of Geriatric Psychiatry 6, no. 1 (1973): 117-21.
- _____. "Reminiscing and Self-Concept in Old Age." Journal of Gerontology 26, no. 2 (1971): 240-43.
- Lewis, Mary Miller. "Spirituality, Counseling, and Elderly: An Introduction to the Spiritual Life Review." Journal of Adult Development 8, no. 4 (October 2001): 231-40.
- Lewis, Myrna I., and Robert N. Butler. "Life-Review Therapy: Putting Memories to Work in Individual and Group Psychotherapy." Geriatrics 29, no. 11 (November 1974): 165-73.
- Lieberman, Morton A., and Sheldon S. Tobin. The Experience of Old Age: Stress, Coping, and Survival. New York: Basic Books, 1983.
- Linde, Charlotte. Life Stories: The Creation of Coherence. New York: Oxford University Press, 1993.
- Lynch, Gordon, and David Willows. Telling Tales: The Narrative Dimension of Pastoral Care and Counseling. Edinburgh: Contact Pastoral Trust, 1998.
- MacDonald, Mary N. "Spirituality." In Encyclopedia of Religion, ed. Lindsay Jones, 8718-21. 2nd ed. Farmington Hills, MI: Thomas Gale, 2005.
- MacKinlay, Elizabeth. The Spiritual Dimension of Ageing. London: Jessica Kingsley Publishers, 2001.

_____. Spiritual Growth and Care in the Fourth Age of Life. London: Jessica Kingsley Publishers, 2006.

MacKinlay, Elizabeth, ed. Mental Health and Spirituality in Later Life. New York: Haworth Pastoral Press, 2002.

MacKinlay, Elizabeth, James W. Ellor, and Stephen Pickard, eds. Aging, Spirituality, and Pastoral Care: A Multi-National Perspective. New York: Haworth Pastoral Press, 2001.

Macquarrie, John. In Search of Humanity: A Theological and Philosophical Approach. London: SCM Press, 1982.

Mader, Wilhelm. "Thematically Guided Autobiographical Reconstruction: On Theory and Method of 'Guided Autobiography' in Adult Education." In The Biographical Approach in European Adult Education, ed. Peter Alheit, et al., 244-57. Vienna, Austria: Verband Wiener Volksbildung, 1995.

Magee, James J. A Professional's Guide to Older Adults' Life Review: Releasing the Peace Within. Lexington, MA: Lexington Books, 1988.

Marcel, Gabriel. Homo Viator: Introduction to a Metaphysic of Hope. Trans. Emma Craufurd. New York: Harper and Brothers, 1962.

Marcoen, Alfons. "Spirituality and Personal Well-Being in Old Age." Ageing and Society 14 (1994): 521-36.

Marseille, Jeremias. "The Spiritual Dimension in Logotherapy: Viktor Frankl's Contribution to Transpersonal Psychology." Journal of Transpersonal Psychology 29, no. 1 (1997): 1-12.

McClendon, James William. Biography as Theology: How Life Stories Can Remake Today's Theology. Nashville: Abingdon Press, 1974.

McFadden, Susan H. "Points of Connection: Gerontology and the Psychology of Religion." In Handbook of the Psychology of Religion and Spirituality, ed. Raymond F. Paloutzian and Crystal L. Park, 162-76. New York: Guilford Press, 2005.

_____. "Religion and Well-Being in Aging Persons in an Aging Society." Journal of Social Issues 51, no. 2 (1995): 161-75.

_____. "Religion, Spirituality, and Aging." In Handbook of the Psychology of Aging, ed. James E. Birren and Warner K. Schaie, 162-77. 4th ed. San Diego: Academic Press, 1996.

- McFadden, Susan H., Mark Brennan, Julie Hicks Patrick, eds. New Directions in the Study of Late Life: Religiousness and Spirituality. Binghamton, NY: Haworth Pastoral Press, 2003.
- McMahon, Arthur, and Paul J. Rhudick. "Reminiscing: Adaptational Significance in the Aged." Archives of General Psychiatry 10 (March 1964): 292-98.
- Mertens, Donna M. Research Methods in Education and Psychology: Integrating Diversity with Quantitative and Qualitative Approaches. Thousand Oaks, CA: Sage Publications, 1998.
- Miller, Geri. Incorporating Spirituality in Counseling and Psychotherapy: Theory and Technique. Hoboken, NJ: J. Wiley & Sons, 2003.
- Missinne, Leo E., and Judy Willeke-Kay. "Reflections on the Meaning of Life in Older Age." Journal of Religion and Aging 1, no. 4 (summer 1985): 43-58.
- Moberg, David O. "Assessing and Measuring Spirituality: Confronting Dilemmas of Universal and Particular Evaluative Criteria." Journal of Adult Development 9, no 1 (January 2002): 47-60.
- _____. "Spiritual Maturity and Wholeness in the Later Years." In Spiritual Maturity in the Later Years, ed. James J. Seeber, 5-24. New York: Haworth Press, 1990.
- Moberg, David O., ed. Aging and Spirituality: Spiritual Dimensions of Aging Theory, Research, Practice, and Policy. New York: Haworth Pastoral Press, 2001.
- Molinari, Victor. "Using Reminiscence and Life Review as Natural Therapeutic Strategies in Group Therapy." In Handbook of Counseling and Psychotherapy with Older Adults, ed. Michael Duffy, 154-65. New York: John Wiley & Sons, 1999.
- Moody, Harry R., ed. Religion, Spirituality, and Aging: A Social Work Perspective. New York: Haworth Social Work Practice Press, 2005.
- Moody, Harry R., and David L. Carroll. The Five Stages of the Soul: Charting the Spiritual Passages That Shape Our Lives. New York: Doubleday, Anchor Books, 1997.
- Morgan, Richard L. Remembering Your Story: Creating Your Own Spiritual Autobiography. Rev. ed. Nashville: Upper Room Books, 2002.
- _____. "Small Group Approaches to Group Spiritual Autobiography Writing." In Aging, Spirituality, and Religion: A Handbook, ed. Melvin A. Kimble and Susan H. McFadden, 157-67. Vol. 2. Minneapolis: Fortress Press, 2003.

- Mori, Mihoko. "The Effects of Guided Autobiography for the Elderly." Japanese Journal of Counseling Science 38, no. 3 (October 2005): 247-58.
- _____. "The Process of Internal Change of Older People Provided by Guided Autobiography." Japanese Journal of Counseling Science 38, no. 3 (October 2005): 259-71.
- Mulqueen, Joann, and John L. Elias. "Understanding Spiritual Development through Cognitive Development." Journal of Pastoral Counseling 35 (2000): 99-112.
- Musick, Marc A., John W. Traphagan, Harold G. Koenig, and David B. Larson. "Spirituality in Physical Health and Aging." Journal of Adult Development 7, no. 2 (2000): 73-86.
- Neufeld, Don F., ed. Seventh-day Adventist Encyclopedia. 2nd rev. ed. Vol. 10. Hagerstown, MD: Review and Herald Publishing Association, 1996.
- Ng, David, ed. People on the Way: Asian North Americans Discovering Christ, Culture, and Community. Valley Forge, PA: Judson Press, 1996.
- Niebuhr, Reinhold. The Nature and Destiny of Man: A Christian Interpretation. Vol. 1. Louisville, KY: Westminster John Knox Press, 1996.
- Nouwen, Henry, and Walter Gaffney. Aging: The Fulfillment of Life. New York: Doubleday, 1974.
- Osmer, Richard R. "Pilgrimage Metaphor." In Dictionary of Pastoral Care and Counseling, ed. Rodney J. Hunter, Nancy J. Ramsey, et al., 923-24. Expanded ed. with CD-ROM. Nashville: Abingdon Press, 2005.
- Paloutzian, Raymond F., and Craig W. Ellison. "Loneliness, Spiritual Well-Being and the Quality of Life." In Loneliness: A Sourcebook of Current Theory, Research and Therapy, ed. Letitia Anne Peplau and Daniel Perlman, 224-37. New York: John Wiley & Sons, 1982.
- Paloutzian, Raymond F., and Crystal L. Park, eds. Handbook of the Psychology of Religion and Spirituality. New York: Guilford Press, 2005.
- Pang, Keum Young Chung. "Causes of Dysphoric Experiences among Elderly Korean Immigrants." Clinical Gerontologist 19, no. 4 (1998): 17-33.
- Park, Andrew Sung. "The Formation of Multicultural Religious Identity within Persons in Korean-American Experience." Journal of Pastoral Theology 13, no. 2 (fall 2003): 34-50.

- Patterson, Deborah L. The Essential Parish Nurse: ABCs for Congregational Health Ministry. Cleveland: Pilgrim Press, 2003.
- Patton, Michael Quinn. Qualitative Evaluation and Research Methods. 2nd ed. Newbury Park, CA: Sage Publications, 1990.
- Peck, Robert C. "Psychological Development in the Second Half of Life." In Middle Age and Aging: A Reader in Social Psychology, ed. Bernice L. Neugarten, 66-92. Chicago: University of Chicago Press, 1968.
- Principe, Walter. "Toward Defining Spirituality." Studies in Religion / Sciences Religieuses 12, no. 2 (spring 1983): 127-41.
- Randall, Robert L. "Reminiscing in the Elderly: Pastoral Care of Self-Narratives." Journal of Pastoral Care 15, no. 3 (September 1986): 207-15.
- Rayburn, Carole A. "Psychotherapy with Seventh-Day Adventists." In Handbook of Psychotherapy and Religious Diversity, ed. P. Scott Richards and Allen E. Bergin, 211-34. Washington, DC: American Psychological Association, 2000.
- Reich, K. Helmut, Fritz K. Oser, and W. George Scarlett, eds. Psychological Studies on Spiritual and Religious Development. Lengerich, Germany: Pabst Science Publishers, 1999.
- Richeson, Nancy, and James A. Thorson. "The Effects of Autobiographical Writing on the Subjective Well-Being of Older Adults." North American Journal of Psychology 4, no. 3 (2002): 395-404.
- Richter, Robert L. "Attaining Ego Integrity through Life Review." Journal of Religion and Aging 2, no. 3 (spring 1986): 1-11.
- Rowles, Graham D., and Nancy E. Schoenberg, eds. Qualitative Gerontology. 2nd ed. New York: Springer Publishing, 2002.
- Rybarczyk, Bruce, and Albert Bellg. Listening to Life Stories: A New Approach to Stress Intervention in Health Care. New York: Springer Publishing, 1997.
- Schaie, K. Warner, Neal Krause, and Alan Booth, eds. Religious Influences on Health and Well-Being in the Elderly. New York: Springer Publishing, 2004.
- Seeber, James J., ed. Spiritual Maturity in the Later Years. New York: Haworth Press, 1990.
- _____. "Volunteer Ministries with Older Adults." In Aging, Spirituality, and Religion: A Handbook, ed. Melvin A. Kimble and Susan H. McFadden, 168-179. Vol. 2. Minneapolis: Fortress Press, 2003.

- Seidlitz, Larry, Alexis Abernethy, Paul Duberstein, James Evinger, Theresa Chang, and Barbara Lewis. "Development of the Spiritual Transcendence Index." Journal for the Scientific Study of Religion 41, no. 3 (September 2002): 439-53.
- Seifert, Lauren S. "Toward a Psychology of Religion, Spirituality, Meaning-Search, and Aging: Past Research and a Practical Application." Journal of Adult Development 9, no 1 (January 2002): 61-70.
- Shafranske, Edward P., ed. Religion and the Clinical Practice of Psychology. Washington, DC: American Psychological Association, 1996.
- Shaw, Muriel E. "A History of Guided Autobiography." In Narrative Gerontology: Theory, Research, and Practice, ed. Gary M. Kenyon, Philip Clark, and Brian de Vries, 291-309. New York: Springer Publishing, 2001.
- Sheikh, Javaid I., ed. Treating the Elderly. San Francisco: Jossey-Bass Publishers, 1996.
- Sherman, Edmund, and Theodore A. Webb. "The Self as Process in Late-Life Reminiscence: Spiritual Attributes." Aging and Society 14 (1994): 255-67.
- Shim, Eunsup Daniel, ed. The Korean American Journey. Long Island City, NY: National Association for Korean Schools, 2002.
- Simmons Henry C., and Jane Wilson. Soulful Aging: Ministry through the Stages of Adulthood. Macon, GA: Smyth & Helwys Publishing, 2001.
- Simpkinson, Charles, and Anne Simpson, eds. Sacred Stories: A Celebration of the Power of Story to Transform and Heal. San Francisco: HarperSanFrancisco, 1993.
- Son, Chang-Hee. Haan of Minjung Theology and Han of Han Philosophy: In the Paradigm of Process Philosophy and Metaphysics of Relatedness. Lanham, MD: University Press of America, 2000.
- Sullender, R. Scott. Losses in Later Life: A New Way of Walking with God. 2nd ed. New York: Haworth Pastoral Press, 1999.
- Sullivan, Paula Farrell. The Mystery of My Story: Autobiographical Writing for Personal and Spiritual Development. New York: Paulist Press, 1991.
- Takaki, Ronald. Strangers from a Different Shore: A History of Asian Americans. Updated and rev. ed. Boston: Little, Brown and Co., 1998.
- Thomas, L. Eugene, and Susan A. Eisenhandler, eds. Aging and the Religious Dimension. Westport, CT: Auburn House, 1994.

- Thomas, L. Eugene, and Susan A. Eisenhandler, eds. Religion, Belief, and Spirituality in Late Life. New York: Springer Publishing, 1999.
- Thorton, James A., and Thomas C. Cook, Jr., eds. Spiritual Well-Being of the Elderly. Springfield, IL: Charles C. Thomas, 1980.
- Thursby, Gene R. "Aging in Eastern Religious Traditions." In Handbook of the Humanities and Aging, ed. Thomas R. Cole, Robert Kastenbaum, and Ruth E. Ray, 155-80. 2nd ed. New York: Springer Publishing, 2000.
- Tilak, Shrinivas. Religion and Aging in the Indian Tradition. Albany, NY: State University of New York Press, 1989.
- Tillich, Paul. Systematic Theology. Vol. 1. Chicago: University of Chicago Press, 1951.
- Tisdell, Elizabeth J. "The Spiritual Dimension of Adult Development." In An Update on Adult Development Theory: New Ways of Thinking about the Life Course, ed. M. Carolyn Clark, and Rosemary S. Caffarella, 87-95. San Francisco: Jossey-Bass Publishers, 1999.
- Topper, Charles. Spirituality in Pastoral Counseling and the Community Helping Professions. New York: Haworth Pastoral Press, 2003.
- Tornstam, Lars. Gerotranscendence: A Developmental Theory of Positive Aging. New York: Springer Publishing, 2005.
- _____. "Gerotranscendence: A Theoretical and Empirical Exploration." In Aging and the Religious Dimension, ed. L. Eugene Thomas, and Susan A. Eisenhandler, 203-25. Westport, CT: Auburn House, 1994.
- _____. "Gerotranscendence—A Theory about Maturing into Old Age." Journal of Aging and Identity 1, no. 1 (March 1996): 37-50.
- _____. "Gerotranscendence in a Broad Cross-Sectional Perspective." Journal of Aging and Identity 2, no. 1 (March 1997): 17-36.
- _____. "Gerotranscendence: The Contemplative Dimension of Aging." Journal of Aging Studies 11, no. 2 (summer 1997): 143-54.
- _____. "Late-Life Transcendence: A New Developmental Perspective on Aging." In Religion, Belief, and Spirituality in Late Life, ed. L. Eugene Thomas, and Susan A. Eisenhandler, 178-202. New York: Springer Publishing, 1999.
- Tu, Wei-Ming. "The Confucian Perception of Adulthood." In Adulthood: Essays, ed. Erik H. Erikson, 113-27. New York: W. W. Norton, 1978.

- Vaillant, George E. Aging Well: Surprising Guideposts to a Happier Life from the Landmark Harvard Study of Adult Development. Boston: Little, Brown and Company, 2002.
- VandeCreek, Larry, Hilary Bender, and Merle R. Jordan. Research in Pastoral Care and Counseling: Quantitative and Qualitative Approaches. [s.l.]: Journal of Pastoral Care Publications, 1994.
- Vogel, Linda J. "Spiritual Development in Later Life." In Aging, Spirituality, and Religion, ed. Melvin A. Kimble, Susan H. McFadden, James W. Ellor, and James J. Seeber, 74-86. Minneapolis: Fortress Press, 1995.
- Vyhmeister, Nancy J. "Who Are Seventh-day Adventists?" In Handbook of Seventh-day Adventist Theology, ed. Raoul Dederen, 1-21. Hagerstown, MD: Review and Herald Publishing Association, 2000.
- Wadensten, Barbro, and Doris Hagglund. "Older People's Experience of Participating in a Reminiscence Group with a Gerotranscendental Perspective: Reminiscence Group in a Gerotranscendental Perspective in Practice." International Journal of Older People Nursing 1, no. 3 (2006): 159-67.
- Wakefield, Dan. The Story of Your Life: Writing a Spiritual Autobiography. Boston: Beacon Press, 1990.
- Warren, Richard. The Purpose-Driven Life: What on Earth Am I Here For? Grand Rapids, MI: Zondervan, 2002.
- Watkins, Derrel R., ed. Religion and Aging: An Anthology of the Poppele Papers. New York: Haworth Pastoral Press, 2001.
- Weaver, Andrew J., Harold G. Koenig, and Phyllis C. Roe. Reflections on Aging and Spiritual Growth. Nashville: Abingdon Press, 1998.
- Weiss, Jules C. "Cognitive Therapy and Life Review Therapy: Theoretical and Therapeutic Implications for Mental Health Counselors." Journal of Mental Health Counseling 17, no 2 (April 1995): 157-72.
- Westberg, Granger E. The Parish Nurse: Providing a Minister of Health for Your Congregation. Minneapolis: Augsburg Press, 1990.
- White, Ellen G. The Great Controversy. N.p., 1988. Distributed by Fortress Books, Franklinville, NJ.
- Whitehead, Evelyn Eaton, and James D. Whitehead. Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life. Garden City, NY: Doubleday, 1979.

- Williams, David R., and Colwick M. Wilson. "Race, Ethnicity, and Aging." In Handbook of Aging and the Social Sciences, ed. Robert H. Binstock and Linda K. George, 160-78. 5th ed. San Diego: Academic Press, 2001.
- Wimberly, Edward P. Recalling Our Own Stories: Spiritual Renewal for Religious Caregivers. San Francisco: Jossey-Bass Publishers, 1997.
- Wink, Paul, and Michele Dillon. "Spiritual Development across the Adult Life Course: Findings from a Longitudinal Study." Journal of Adult Development 9, no 1 (January 2002): 79-94.
- Wong, Paul T. P. "Meaning-Centered Counseling." In The Human Quest for Meaning: A Handbook of Psychological Research and Clinical Applications, ed. Paul T. P. Wong, and Prem S. Fry, 395-435. Mahwah, NJ: Lawrence Erlbaum Associates, 1998.
- _____. "Personal Meaning and Successful Aging." Canadian Psychology 30, no. 3 (July 1989): 516-25.
- _____. "Spirituality, Meaning, and Successful Aging." In The Human Quest for Meaning: A Handbook of Psychological Research and Clinical Applications, ed. Paul T. P. Wong, and Prem S. Fry, 359-94. Mahwah, NJ: Lawrence Erlbaum Associates, 1998.
- Wong, Paul T. P., and K. Victor Ujimoto. "The Elderly: Their Stress, Coping, and Mental Health." In Handbook of Asian American Psychology, ed. Lee C. Lee and Nolan W. S. Zane, 165-20. Thousand Oaks, CA: Sage Publications, 1998.
- Woodhouse, M. Michelle. An Initiating Theory and Praxis Paradigm for Ministry among Older Adults in an Anglican Parish: A Four Year Study. D.Min. project, Claremont School of Theology, 1997. Ann Arbor: UMI, 1997. 9732819
- Wulff, David M. Psychology of Religion: Classic and Contemporary. 2nd ed. New York: John Wiley & Sons, 1997.
- Yalom, Irvin, D. The Theory and Practice of Group Psychotherapy. 4th ed. New York: Basic Books, 1995.
- Yoo, David K., ed. New Spiritual Homes: Religion and Asian Americans. Honolulu: University of Hawaii Press, 1999.
- Zinnbuaer, Brian J., and Kenneth I. Pargament. "Religiousness and Spirituality." In Handbook of the Psychology of Religion and Spirituality, ed. Raymond F. Paloutzian and Crystal L. Park, 21-42. New York: Guilford Press, 2005.

Zinnbuaer, Brian J., Kenneth I. Pargament, and Allie B. Scott. "The Emerging Meanings of Religiousness and Spirituality: Problems and Prospects." Journal of Personality 67, no. 6 (December 1999): 889-919.